

# Messenger and Visitor.

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**Knighthood in Canada.** If it is true that Mr. Laurier has been offered and has declined the distinction of knighthood, he has done what a good many of his countrymen will heartily approve. It is true that good and honorable men in both political parties have been very willing to accept the distinction. But there is for the opposite course, and that which it is said the Premier has preferred to adopt, equally good and honorable precedent, such precedent as that of Hon. George Brown, Hon. Alexander Mackenzie and Hon. Edward Blake. For our part we approve the course taken by these men as wise and, as being most in keeping with the democratic ideas and institutions of this new country, and we sincerely regret that their position in regard to this matter has not been that also of all our public men, whose abilities and services have been such as to win for them special recognition at the hands of their Sovereign. Class distinctions may be well enough in the old countries, or, whether they are well enough or not, they are too deeply rooted in the hereditary order of things to be abolished, except at the expense of revolution. But there is no good reason why such factitious distinctions should be transplanted to this side of the Atlantic. One of the most wholesome things in connection with our political life in this country has been the closeness of touch between the public men and the people. The man who has accepted knighthood has thereby donned the uniform of class distinction. He is a Sir Somebody, or a Sir Nobody, as the case may be, and his wife is a Lady S or a Lady N to the rest of the world. The thing is unwholesome. The distinction is empty. It ministers to vanity and not to character. It promotes jealousies and small ambitions, and in the case of weak men and ambitious women leads to all kinds of intriguing to attain a merely factitious distinction, without corresponding worth as to ability, service or personal character. If a man possesses ability and has performed services which have won him a high place in the esteem and admiration of his countrymen, he has his reward, the people have knighted him, and any patent of nobility apart from that will be worse than valueless to him. The man of true democratic principles will value far above any poor distinction that New Years or birthday honors can afford, the love and confidence of the people, and he will be profoundly jealous of anything that would tend to make his relations to them less intimate and cordial.

**A Lofty Theme.** The modern theatre and the Christian church are not supposed to have many interests in common, but the recently reported action of the Common Council of Chicago in prohibiting women, under the penalty of a fine of from \$25 to \$100, from wearing any kind of hat or bonnet in a theatre, suggests that the high hat nuisance at least affords one point of common interest for the two very dissimilar institutions. It appears that the Chicago aldermen have been wise enough not to involve themselves in any discussion with the ladies as to the permissible

height of a hat. They have decided (to speak metaphorically) to cut the dog's tail off just back of his ears, by ordering that in the theatre every hat or bonnet, high or low, must come off. Now it is unfortunate for church-goers that the same styles of hat—we do not say the same hats—that are so objectionable in the theatre are also found in the church, where also they are objectionable and for a like reason, viz, that for the persons who are so unfortunate as to be seated behind those of the lofty headgear, a good view of the platform and the speaker is impossible. If it is so much in the interest of the male devotees of the theatre that the lofty hat should be brought low that city governments feel compelled to deal with the evil by an ordinance, the question naturally arises, have not masculine church-goers some rights in this connection which ought to be respected. There is, however, for the latter class small hope of any redress—a pun was not intended—short of that, which time and a change of fashion is sure to bring and to those who wait. For ladies will not remove their hats in church, it would not be proper, perhaps not scriptural. And it would be absurd to expect them to fly in the face of fashion by wearing another kind of hat. Those who complain that they cannot see the preacher should reflect that they can probably hear as much as they are disposed to make good use of, and if they must see the preacher, why there is the Salvation Army. Diana of the Ephesians was great in her day, no doubt, but she is fairly out-classed by the great modern goddess of fashion.

**Sir J. M. Lemoine.** Among the "New Year's honors" dispensed by the Queen is that of knighthood upon J. M. Lemoine, of Quebec. Mr. Lemoine, or as we must now call him, Sir J. M. Lemoine, is a man of some prominence in literary circles, but it is something of a surprise that he should be considered as having claims to so marked distinction. Mr. Lemoine has certainly never been regarded as a model stylist, nor in any sense as a great writer. He has been, however, a very industrious literary man, and has done work which is of considerable value and fairly entitles him to the gratitude and esteem of his countrymen. His residence, known as Spencer Grange, is near Spencerwood, the Governor's residence at Quebec. Mr. Lemoine's literary work is chiefly in the way of historical sketches, touching the life of old and new Canada, and, if his writings are not to be commended as models of literary style, they are justly valued for the interest of the subjects with which they deal and the information they afford. Mr. Lemoine has gathered at Spencer Grange a valuable library, with relics and maps of old Canada. These have furnished to other writers data and inspiration for Canadian romances and historical sketches, and writers whose literary fame far surpasses that of the master of Spencer Grange, have gratefully acknowledged their obligations for the materials which he has furnished to their hands.

**Russell-Scott Libel Suit.** The sensational Russell-Scott libel suit came to an abrupt and unexpected termination on Thursday last by the counsel for the defence announcing that the plea of justification was withdrawn, and that the defence agreed upon a verdict of "guilty." The suit was brought by Earl Russell, against Lady Selina Scott, and is the sequel to difficulties, which for a number of years have existed between the Earl and his wife. Five or six years ago the Countess of Russell, who was Lady Scott's daughter, brought suit against her husband for divorce, but was not successful in proving her charges

and was compelled to pay costs of the action, amounting to over £5,000. The Earl then obtained judicial separation from his wife. Two years ago the Countess brought suit against the Earl for restoration of conjugal rights, but was defeated. Then Lady Scott made statements very damaging to Earl Russell's character, charging him with abominable acts of immorality. Thereupon the Earl brought suit against Lady Scott for criminal libel. The plea of justification was entered, but, as stated, was afterwards withdrawn. Two men Cockerton, an engineer, and Aylott, a valet, gave evidence in support of Lady Scott's charges, and did not withdraw their statements. By the sentence of the Court Lady Scott and the two men were condemned to eight months' imprisonment each without hard labor. Lady Scott is reported to have left the court room after her sentence, saying "Every word I uttered against my daughter's husband is true." On the supposition that the charges against Lord Russell's character were entirely false and malicious, the sentence imposed on the offenders seems absurdly light.

**The Famine in India.** The information which has reached this country, so far as we have observed, respecting the scarcity of food in India, is not very definite as to the extent and severity of the famine, but a recent London despatch states that ex-Judge Goodridge has lately published in a Calcutta newspaper, a letter, in which he points out that the demands created by the famine are far beyond the means employed by the Indian Government to deal with it. He declares that thousands of persons are dying of starvation, while the people and the Government of Great Britain appear not to have apprehended the gravity of the situation. Russia in the meantime has been forward to lend a helping hand to the famine-stricken country. The Czar has expressed a deep interest in the matter, and, with the Czarina, has done much in promoting efforts to aid the suffering. The newspapers of Moscow and St. Petersburg are making earnest appeals, and in other directions steps are being taken to forward the same benevolent purpose. In some English quarters this action on the part of the Russians is resented, being regarded as hiding a plot to advance that country's political ambitions in India. It is quite true that Russia's attitude toward her neighbors, the Armenians, and toward certain classes of the Czar's subjects within his own empire, have scarcely been of a character to give rise to the expectation that Russia would be found leading in a great humanitarian movement for the relief of a famine-stricken foreign country. But it is certainly more charitable to suppose that the Russian movement for the relief of India was prompted entirely by motives of charity and good will, and that it was intended as a response to the aid given a few years ago at the time of the great Russian famine. The Russian newspapers, it is said, point out, in their appeals for subscriptions, that had it not been for the aid extended by Great Britain and United States to Russian sufferers, there would have been much greater suffering and loss of life.

**Irish Taxation Question.** The Irish question may be said to have taken on a new phase since a Royal Commission has reported that Ireland is contributing yearly to the Imperial treasury about two and a half million sterling more than her share on the basis of population and wealth. This outcome of the commission has aroused much popular feeling in Ireland, and has had the singular effect of uniting in a common bond of interest all parties—landlord and tenant, Nationalist and Unionist—in a demand upon the government for concessions in regard to this matter of taxation. It is not in the least likely that the Government will concede these demands. It will on the contrary, it is said, propose the appointment of another Royal Commission on the subject. The Irish members, on the other hand, are likely to press their suit with vigor, and if they unite their forces they will no doubt be able to offer so effective obstruction as to interfere very seriously with the Government's programme for the session. What with the storm brewing in this quarter, the difficulties to be expected in connection with the remodeled school bill, and the defence against criticism of its foreign and colonial policies, it is not likely to be very smooth sailing for the administration when parliament meets.

## THE DAY SHE DIED—A REMINISCENCE

BY T. TROTTER.

It was eleven years ago the ninth of this month. For years the story of that day was a memory too sacred to be written down for other eyes to read. Perhaps it may be written now.

She was my own sister. For five long years she had lain in her bed, or reclined on her chair, a confirmed invalid, wasting slowly through all that time. She was a beautiful character when sickness first seized upon her, but years of chastening had made her like finest gold. Her sickness, at first a shadow darkening prematurely her own young life, and darkening the life of the household, had long since been touched with a glory which had transformed it into the shekinah of our home. Day by day we had seen the wakening of flesh and the waning of strength, and yet so gradual had been the decline, and so long had she lingered with us, that it seemed as if she must always stay, and when the end came it startled us almost as much as if we had had no premonition of its coming.

It was on a Monday. Sunday had brought great feebleness, but it had not been suggested that the vital spark was so nearly extinguished. We were breakfasting on the Monday morning when the one, who through the years had nursed the sufferer, came in with tearful face and expressed her fears that death was at hand. How her words smote us! With what swelling hearts we went into the chamber where our loved one lay! The physician, coming in put the matter beyond uncertainty. "Well J—" said he, after feeling the pulse and looking on the face for a moment, "you'll soon be home." "Shall I go today, doctor?" she whispered. "Yes, today," he replied. She was ready. Not a tear, not a tremor, not a sigh of regret. It was welcome news. Closing her eyes, she retired within herself for a little while, doubtless that she might steady her thoughts, and assure her heart, in the presence of the great change. Soon she came back to us, her soul fortified, her face radiant. And then ensued five or six hours, to have shared which must ever be counted our supremest privilege, till we see the King in His beauty.

Hovering near, with many tears anxious to minister, yet fearful that any ministries of ours would be too coarse and blundering for a time like this, we were glad when she said "Sing." And so we sang:

"How sweet the name of Jesus sounds,  
In a believer's ear,  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

Pausing a few moments, that we might not weary the sufferer, and might master our own feelings, again we sang:

"Jerusalem, my happy home,  
Name ever dear to me,  
When shall my labors have an end,  
Thy joys when shall I see?"

Another pause, and then came the request, "sing 'The sands of time are sinking.'" This was too plainly descriptive of what was just taking place, to be an easy task for the singers, but with choking utterance we sang:

"The sands of time are sinking,  
The dawn of Heaven breaks,  
The summer morn I've sighed for,  
The fair, sweet morn awakes.  
Dark, dark has been the midnight,  
But dayspring is at hand,  
And glory, glory dwelleth  
In Immanuel's land."

On we sang, as best we could, through several stanzas; the next one would not come. And then followed a supreme moment, which cannot be described. Opening her eyes, and rising superior to her feebleness, the dying one, with shining face and exultant spirit, gave us the stanza we could not recall:

"The King there in His beauty  
Without a veil between,  
It were a well-spent journey  
Though seven deaths lay between."

It was a glimpse of glory, such as Peter saw upon the Mount. It was good to be there.

And so the hours of the morning sped. Not much was left to be set in order by our dear one, but so disciplined was she in thought and habit, that she could not be content to leave anything undone. Many were the little notes her feeble hands had written during her illness, full of tender encouragement for sufferers like herself, or admonition for those who she thought were still Christless. Many were the little booklets she had sent hither and thither, in hope that they might be messengers of light and happiness. A few of these were still not sent. This must be attended to. And a few more must be bought, that no friend or acquaintance or even stranger, who had been embraced in her thoughts and purposes, might be missed. It must all be done by proxy, for only the faintest power of speech was now left. But with what self-forgetfulness and precision her part was done!

Then came, with over-flowing tenderness, her dying bequests to those about her bed. With what feelings I have looked at my own to-day! "My King," a little book by Frances Ridley Havergal, which had been her daily companion during her long illness, and bearing the inscription "For dear T—, the dying bequest of his loving sister J—."

But her thoughtfulness for others was not yet ended. Drawing me closely to her, she reminded me how limited had been her opportunities of testifying to others of the love of Jesus, and requested that, when laid in the casket, a card should be placed between her fingers on her breast, inscribed with the words: "The blood of Jesus Christ His Son cleanseth us from all sin," that in death she might testify to the many who would come to look upon her face.

But by this time the light was low in the socket. Only the last tender farewells remained, and then came the slumber deep and sweet as an infant's, in which the spirit passed to its everlasting rest.

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## Young Maritime Baptists as Teachers in U. S. A.

Much is said concerning young men from the Provinces taking their young manhood, hopes, education, and bestowing them upon the United States, with the excuse that they are seeking higher education or enlarged opportunities. This exodus to the United States is, however, a recognized fact. Nor is it an unmitigated evil, since the Provinces give forth but still regain and retain the best and purest manhood in the world; while, in the United States, even the famed New England blood, undeniably tainted by European immigration, is vivified by the new life from her rugged northern neighbor. The people of the United States are not slow to recognize the superiority of this northern immigration above that from other countries, as the thousands of positions of trust held by Canadians in United States testify. There are Canadian business men, lawyers, doctors, ministers, teachers, artisans, laborers, inferior to none in their several employments.

The greatness of the Provinces may well consist, not only in the nobility of its own citizenship, but also in the nobility it may infuse into the citizenship of another country. The Provinces, like a kind parent, send their sons where the best and most honorable success may be secured, whether at home or abroad.

Of the many different professions represented by Maritime Province young men, the most is known about the young ministers, whose interests, because of their own great mission and the central aim of "Acadia," are deservedly near our peoples' hearts. A. C. Kempton, in Wisconsin, and W. Wallace, in New York are destined to shed the light of fame upon their home land.

Less is known concerning another class, our Baptist teachers in the United States. Such men as Pres. Schurman, Pres. Whitman and Prof. McVane certainly need no introduction, but the people at home should be reminded of the youngest class of teachers in the United States. Among college professors, Vernon F. Marsters of Indiana University, M. S. Read of Colgate University, G. E. Chipman, under Dr. DeBlois of Illinois, deserve special mention for their rapid rise to important positions through sheer force of merit. Among secondary school teachers, Edmund Barsa of Connecticut, H. S. Freeman, Acadia, '86, Superintendent and High School Principal in Fairhaven, Mass., deserve mention.

Last of all the public schools of the United States are also being invaded by our Baptist young men and honorable positions have been secured. H. P. Shaw of Berwick, N. S., matriculate of H. C. A., graduate of Bridgewater, Mass. State Normal School, holds the professorship of chemistry and geology in his alma mater, well known as the leading normal school in Mass. F. M. Shaw, Acadia, '90, is principal of a large elementary school in Paterson, N. J. Claude West of Berwick, N. S., night school and four years' graduate of Bridgewater State Normal School, has recently been appointed to the \$1200.00 principalship of primary school in Paterson, N. J.

Other Baptist young men of the Provinces are turning their thoughts thitherward, and success awaits them if they be alive and progressive, and above all, workers. Soon the vigorous provincial intellect will be as well represented in the teaching profession as in the ministry of the United States. The public schools are more stubborn than the churches, and even than the colleges, in opening their doors to stranger talent; but once entered, what a magnificent field for doing good lies open to the worker. Especially is this true of the elementary schools, 90 per cent of whose pupils never go higher than the grammar school. In the elementary school, is the only chance of the teacher to reach the bulk of the school population of the United States. One elementary school may contain from 600 pupils, in smaller cities, to 5,000 or more in such a city as New York. What a glorious opportunity for the God-fearing, live, principal to mold human character! Surely this work deserves honorable mention even as does the ministry of Christ. Surely able men

may well devote their lives to such a work of character training.

In all this, the Provinces are not losers. There is a giving which impoverisheth not, and sending forth their young men to be trained in tried and approved schools to enter teaching where it is a distinct profession, has a reflex influence upon the giving provinces. Giving their young ministers to United States churches, the provinces have filled, not emptied, their own pulpits with the cream of these same young men. May not the same thing happen in regard to the young teachers sent to be trained in older and better established schools? The public schools of the provinces are now undergoing rapid transformation and are starting upon an era of growth that will carry them to highest educational standing. Now is needed, to assist this growth, all the stimulus that may be gained from older students. Let our teachers be touched with the spirit of education in other lands. Better men and the spirit of better teaching will unfailingly return to the home land. A wise farmer will not keep his boys ignorant in order to keep them on the farm. The wise provinces, beloved homeland of hundreds of dwellers in strange countries, say with utmost love to their sons and daughters: "Go where success will be brightest, where the good to be done will be greatest; go, for your glory shall ever be our glory."

## A BAPTIST AND TEACHER IN U. S.

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## Dedication and Church Organization.

The Hazelbrook section of the Alexandria Baptist church opened their new house of worship Dec. 27. It is an exceedingly creditable building alike to builder and committee, and does honor to the Baptist body of the province. The house is 28x40, with a fifteen foot school room connected with the main auditorium by folding doors. The pews are of ash and of circular design. The ceiling is of paneled spruce. An ash wainscot, with the whole trimmed in walnut, gives a very attractive appearance. The heating is by wood furnace. An excellent contrivance supplies prompt and effective ventilation to the whole house. Library room, choir room and stand at the rear of the pulpit, and a very convenient baptistry at the left of platform, make attractive and serviceable features. The seating capacity is 200, which can be enlarged by 100 with the opening of folding doors. The workmanship and skill of the builder, Mr. A. T. McCabe, of Middle Musquodoboit, N. S., was much admired. He brings the very best taste to his work, and combines with it a rare economy.

The services of dedication were held on Sunday, 27th ult. Rev. D. Price preached in the morning on "The Famous Church," as drawn from Ps. 87. Rev. E. C. Turner, (Methodist) in the afternoon, on "The amen," and Rev. C. W. Corey in the evening on "Adorn the doctrine of God." The day was stormy, but yet the attendance was good, and liberal offerings were made to the building fund.

On Tuesday an ecclesiastical council convened at 2.30 p. m. The council was organized by appointment of Pastor Warren, moderator, and Pastor Corey, secretary. In response to an invitation to every island church to send delegates, there were present: Pastor Price and Sister Price of Tryon, Pastor Higgins and Sister Higgins of North River, Pastor Corey of Charlottetown, Deacon Thos. Wood and Wm. Dunkendorf and Pastor Spurr of Alexandria, Pastor Whitman of Dundas, Pastor McShee of East Point, Brethren Malcolm, McLeod and Norman McLeod of Uigg, and Pastor Warren of Bedeque.

The facts leading to the call of the council were fully stated by Pastor Spurr, Leighton McCabe, Robert Jenkins and Wm. Dunkendorf. A division of opinion as to location of a house of worship for the Alexandria church had occasioned long delay in securing a much needed edifice. An informal council of representative men of the Baptist body had two years ago advised the erection of two houses of worship. This advice had been followed, and such strength having been developed by each section, it was deemed advisable to have two organizations.

The following resolution, moved by Pastor Higgins and seconded by Pastor Price, was unanimously passed:

"We, the Council convened at the call of the brethren wishing to organize themselves into a separate church at Hazelbrook, having heard the statement of reasons for the proposed action, therefore be it resolved that this council deem it advisable for the brethren to proceed with the organization."

Thereupon the brethren withdrew, and after deliberation returned as an organized body of 35 members, with the following officers: Pastor, Rev. J. C. Spurr; Deacons, J. B. Jones, Leighton McCabe, Robert Jenkins, and Robert Jones Honorary Deacon; Clerk, Samuel Seeley; Treasurer, Miss Susan Jones; Finance Committee, Henry Jones, Wm. Jones and Daniel Jenkins. The articles of faith and covenant generally accepted by the maritime churches was adopted.

The public service of recognition was conducted in the evening, Pastors Whitman, Price, McPhee and Warren speaking respectively on the following

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features of the church, its work, its officers, its ordinances and its discipline. The hand of fellowship was extended by Pastor Higgins, and the charge to the church by Pastor Corey. Pastor Spurr, supported by Pastors Warren and Price, publicly set apart the deacons, by address and hand of fellowship. Special mention of the honorary deacon was made by the pastor. In touching words he referred to his long service in the Alexandria church, and to the cheerful resignation with which he bears his present protracted sickness.

The choir furnished good music for all the services. With the good voices for which the old Alexandria church has always been noted, and the aid of a new organ, this feature of the services was admirable. The spiritual tone of all the meetings was grand. A most unusual occurrence is evidence of this fact. The builder was led to make a public confession of Christ, and on the evening previous to his departure for home he was baptized. He was thus the first to be led into the new baptistry, which he had taken such pains to erect, without ever a thought that it should in any way serve him more than all the others he has constructed in his work of church building. "God moves in a mysterious way."

All things worked together to make this dedication and organization the most enjoyable and profitable to all in attendance. The delightful new church, the music, the addresses and sermons, the hospitality, the harmony, and the manifest presence of the Holy Spirit, cheered all our hearts. Only a year ago the mother church of Alexandria dedicated a very neat and commodious house of worship. Now she beholds a strong colony establish itself. It is not expected that all this could take place without struggle, anxiety, prayer and deep feeling. But we believe the spirit of harmony and interchange of service on the part of both sections is the first fruits of the new arrangements, and trust that inward union will come of this outward separation.

Pastor Spurr and his excellent workers are to be congratulated on the well arranged and well conducted services, and now that, for edifices, he is in one of the best equipped fields of the Maritime Provinces we trust he will have the richest returns. His work is just nicely begun here. He is already enjoying the full confidence and support of the people. Brethren let us pray that as he preaches in these five houses they may become the very gate of heaven to many souls.

PASTOR W. H. WARREN, Moderator.  
PASTOR C. W. COREY, Sec'y.

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Ontario Letter.

REV. F. K. DAVFOOT.

Happy New Year to all the brotherhood and sisterhood of the MESSENGER AND VISITOR. May it be one of the best temporarily and brightest spiritually, you have ever known. Have you any weather in your part of the world? We have a great deal up here of a remarkable sort. The early part of December was mild. Christmas week was cold, ranging from 32 to 12. Then it gradually became warm again, until Sunday, Jan. 3, an old English gardener declared that a few days more of such sunshine would force the buds out. Opinions differ on this, as on every other matter. The poor man who can burn coke, and save a coal bill, is content. The small boys who want to skate, coast, and play hockey, lament. The coal dealer groans. One aged saint who came last Lord's day to the Lord's house, said, "my Heavenly Father is good, to give me this bright and beautiful day."

The week of prayer is being observed here. Meetings are held each evening in the Y. M. C. A. hall, and the attendance is unusually good.

Announcement was unveiled a few days ago, to the late Principal Bates of Woodstock college. Shortly before his death, Mr. Bates had joined the "Woodmen of the World," an insurance society, one of whose laws it is that no member shall lie in an unmarked grave. Attached to each policy therefore is a clause assuring the erection of a marble stone. Principal Bates was the first one to die from the Woodstock encampment, and the unveiling of the stone was made a public demonstration, a band furnished music.

Prof. D. K. Clarke of the college spoke of the deceased principal's life and work, and the proper officers conducted the other ceremonies, which as I saw here once, are certainly peculiar.

OBITER.

Three of our Baptist homes were sorely smitten during the holidays. In Montreal, the daughter of Deacon Sims of the first church was shot by an insane lover. In Woodstock, the only son of Deacon Kaon, died of puerperitis. In Fort Colborne, Deacon L. G. Carter, one of the denominational pillars was stricken with paralysis and died within two hours.

Rev. G. M. Lehigh leaves Brandon, Man., and comes east. Rev. Geo. Cross of Carleton Place, enters the post graduate department of Chicago university. Rev. W. J. Stewart of Brampton goes to Canton, Ill. Rev. J. A.

Kennedy, takes charge of the Kemptville and Gower churches. Rev. A. T. Dykeman of Digby, Nova Scotia, has been heartily welcomed by the church in Peterboro, Ont. Rev. J. E. Davis, late of India, has gone for a sojourn of three months in Manitoba, hoping to stir the churches to a greater missionary zeal.

Port Hope, Jan. 6th, 1897.

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Wolfgang Mozart's Prayer.

Many years ago, in the town of Salzburg, Austria, two little children lived in a cot surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on the harpsichord. But from her little brother such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils.

There came times so hard that these children had scarcely enough to eat, but they loved each other and were happy in the simple enjoyment that fell to their lot.

One pleasant day they said: "Let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows like music." So they went. As they were sitting in a shadow of a tree the boy said thoughtfully:

"Sister, what a beautiful place this would be to pray."

Frederica asked wonderingly: "What shall we pray for?"

"Why, for papa and mamma," said her brother. "You see how sad they look. Poor mamma hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God to help us."

"Yes," said Frederica, "we will."

So these two sweet children knelt down and prayed, asking the heavenly Father to bless their parents and make them a help to them.

"But how can we help papa and mamma?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "My soul is full of music, and by and by I shall play before great people, and they will give me plenty of money, and I will give it to our dear parents, and we'll live in a fine house and be happy."

At this a loud laugh astonished the boy, who did not know that anyone was near them. Turning, he saw a fine gentleman who had just come from the woods. The stranger made inquiries, which the little girl answered, telling him: "Wolfgang means to be a great musician; he thinks he can earn money, so that we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger.

Frederica answered: "He is only six years old, but plays beautifully, and can compose pieces."

"That cannot be," replied the gentleman.

"Come to see us," said the boy, "and I will play for you."

"I will go this evening," answered the stranger.

The children went home and told their story to their parents, who seemed much pleased and astonished.

Soon a loud knock was heard at the door, and on opening it the little family were surprised to see men bringing in baskets of richly cooked food in variety and abundance. They had an ample feast that evening.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata which he had composed, the stranger entered and stood astonished at the wondrous melody. The father recognized in his guest Francis I. the Emperor of Prussia.

Not long after the family were invited by the emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.

At the age of fifteen years Wolfgang was acknowledged by all eminent composers as a master.

Mozart was a good christian as well as a good musician. The simple trust in God which he had learned in childhood never forsook him. In a letter to his father he says:

"I never lose sight of God. I acknowledge His power and dread His wrath, but at the same time I love to admire His goodness and mercy to His creatures. He will never abandon His servants. By the fulfillment of His will mine is satisfied."

The simple, trusting faith of the young musician was remarkable, and it teaches old and young a lesson.—Everybody's Magazine.

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A Little Every Day.

We recommend the following three rules to our young readers as being golden ones, which they might easily practice. 1. Every day a little knowledge. One fact a day. Only one! But wait until ten years have passed, and you have three thousand six hundred and fifty facts. 2. Every day a little self denial. This may be difficult at first, but it will be easy to do three hundred and sixty-five days hence, if each day it shall be repeated. 3. Every day a little helpfulness and kindness. At home, at school, in the street, in your neighbor's house, in the play-ground, you will find opportunities for this.

The Stings in Little Things.

We call him strong who stands unmoved—  
Calm as some tempest-beaten rock—  
When some great trouble hurls its shock;  
We say of him his strength is proved;  
But when the spent storm folds its wings,  
How bears he then life's little things?

About his brow we twine our wreath  
Who seeks the battle's thickest smoke,  
Braves flashing gun and sabre-stroke;  
And scoffs at danger, laughs at death;  
We praise him till the whole land rings;  
But is he brave in little things?

We call him great who does some deed  
That echo bears from shore to shore—  
Does that, and then does nothing more;  
Yet would his work earn richer meed,  
When brought before the King of kings,  
Were he but great in little things.

We closely guard our garden gates  
When great temptations loudly knock,  
Draw every bolt, clinch every lock,  
And sternly fold our bars and gates;  
Yet some small door wide open swings  
At the sly touch of little things.

I can forgive—'tis worth my while—  
The treacherous blow the cruel thrust;  
Can bless my foe, as Christians must,  
While patience smiles her royal smile;  
Yet fierce resentment quickly slings  
Its shots of ire at little things.

And I can tread beneath my feet  
The hills of passions heaving sea,  
When wind-tossed waves roll stormily;  
Yet scarce resist the siren sweet  
That at my heart's door softly sings,  
"Forget, forget life's little things."

But what is this? Drops make the sea;  
And petty cares and small events,  
Small causes and small consequents,  
Make up the sum for you and me;  
Then, oh, for strength to meet the stings  
That arm the points of little things.

—Selected.

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Porcupine Quills.

The quill of a porcupine is like a bad habit; if it once gets hold it constantly works deeper, though the quill has no power of motion in itself; it is the live active flesh that draws it in by means of the barbed point. One day my boy and I encountered a porcupine on the top of one of the Catskills, and we had a little circus with him; we wanted to wake him up and make him show a little excitement if possible. Without violence or injury to him we succeeded to the extent of making his eyes fairly stand out from his head, but quicken his motion he would not—probably could not.

What astonished and alarmed him seemed to be that his quills had no effect upon his enemies; they laughed at his weapons. He stuck his head under a rock and left his back and tail exposed. This is the porcupine's favorite position of defence. "Now come if you dare," he seems to say. Touch his tail, and like a trap it springs up and strikes your hand full of little quills. The tail is the active weapon of defence; with this the animal strikes. It is the outpost that delivers its fire before the citadel is reached. It is doubtless this fact that has given rise to the popular notion that the porcupine can shoot its quills, which, of course, it cannot do.

With a rotten stick we sprang at the animal's tail again and again, till its supply of quills began to run low, and the creature grew uneasy. "What does this mean?" he seemed to say, his excitement rising. His shield upon his back, too, we trifled with, and when we finally drew him forth with a forked stick, his eyes were ready to burst from his head. Then we laughed in his face and went our way. Before we had reached our camp I was suddenly seized with a strange, acute pain in one of my feet. It seemed as if a large nerve was being roughly sawed in two. I could not take another step. Sitting down and removing my shoe and stocking, I searched for the cause of the paralyzing pain. The foot was free from mark or injury, but what is this little thorn or fang of thistle doing on my ankle? I pulled it out and found it to be one of the lesser quills of the porcupine. By some means, during my "circus," the quill had dropped inside my stocking, the thing had "took," and the porcupine had its revenge for all the indignities we had put upon him. I was well punished. The nerve which the quill struck had unpleasant memories of it for many months afterward.

When you come suddenly upon the porcupine in his native haunts, he draws his head back and down, puts up his shield, trails his broad tail, and waddles slowly away. His shield is the sheaf of larger quills upon his back, which he opens and spreads out in a circular form so that the whole body is quite hidden beneath it.—"The Porcupine," by John Burroughs, in St. Nicholas.

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Holiness is the architectural plan upon which God buildeth up his living temples.—C. H. Spurgeon.

The recognition of sin is the beginning of salvation.—Martin Luther.

## Messenger and Visitor

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### THE MEANING OF PENTECOST.

The great address of Peter recorded in the second chapter of Acts was an answer to the amazement and perplexity of the multitude who saw and heard the manifestations which accompanied the out-pouring of the Holy Spirit on the day of Pentecost. These people were astonished beyond measure, because they could not see or imagine any reasonable cause for so marvellous effects. It was to them like a thunder-bolt out of a clear sky. Were these men intoxicated with wine? That must have seemed to themselves a ridiculously inadequate explanation of the fact that they were hearing these uneducated Galileans speak in almost all the languages of the civilized world, but it was the best they could suggest. Then Peter stood up with the eleven to explain the mystery. This marvellous thing that had come to pass, Peter assured the multitude, was not without sufficient cause. This speech was not the babbling of drunken men. It was nothing less than the mighty power of God. This day and its events had their explanation in the eternal Divine purpose. They had been foretold by prophets and made possible by the coming of the Messiah, for He whom Israel had so earnestly looked for had come in the person of Jesus of Nazareth, and the people and their rulers, in stupid, wicked ignorance, had crucified their King. Yet was this same Jesus, both Lord and Christ, for God had raised Him from the dead and exalted Him at His own right hand. Of His resurrection Peter and his fellow apostles were witnesses. They had seen Him alive many times after His passion, they had beheld Him ascend to heaven. He was now exalted at the right hand of God and He it was who had poured forth this which they saw and heard; and Peter showed how all this was supported by the Scriptures. The words of the apostle, uttered under the mighty inspiration of the Spirit and with the most intense conviction of their truth, came home with tremendous effect to the hearts of the multitude, and they who had been disposed to mock began now to cry out under conviction and say "Brethren, what must we do?"

It stands prominently in connection with this scripture that one grand purpose and result of the coming of Christ was to enlarge the scope and the power of prophecy. That is the same as saying that the coming of Jesus prepared the way for the coming or rather for the manifestation in fuller, freer measure of the Holy Spirit. God's Spirit had indeed been in the world from the beginning. The spirit of prophecy had long been known in Israel. But its manifestations had been comparatively rare. Here and there the Spirit had touched a man or a woman, imparting a divine illumination and making the tongue eloquent to declare the Word of the Lord. But it was a comparatively few only who had been able to receive this power. The prophets themselves had looked forward to a larger participation of the people in the Divine gift. Joel especially had been

moved to prophesy of a time gloriously distinguished in spiritual power from any that had been, a time when God should pour out His spirit on all flesh; when no longer one here and one there only should speak in the name of the Lord, but when the sons and daughters of the people should share in the divine gift; when the old men should see visions and the young men should dream dreams, and even upon the bond-servants and the bond-maidens the Spirit should be poured forth and they should prophesy. This signified something far in advance of what Joel or anyone before the day of Pentecost had seen. The Divine Spirit, as we have said, was in the world from the beginning, just as the electricity which carries our messages round the world, lights our cities, moves our cars along the streets and accomplishes so many important things in these days was in the world from the first, but it is only in these latter days, since men have learned to provide the necessary conditions for the communication of this mighty and mysterious force, that its potency to promote human interests has been realized. The Spirit was in the world. But spirit needs organism in order to operation, and until Pentecost there had been no people so prepared for the Lord that the Spirit could find in them the necessary conditions of general manifestation. In order that the church or religious assembly—and each individual member of it in his or her measure—should be an organism for the Spirit, it was necessary that the church should know Christ not only as a promise of God but as a promise realized in Jesus of Nazareth, and not only as the crucified Jesus, but as the risen and ascended Lord. This was the grand necessary condition of the fuller manifestations of the Kingdom of God. The prophets of Israel were far above the rest of people in regard to spiritual illumination and power. Like lofty mountain tops they had caught and reflected the coming of the Son. But great as was their stature, the least of that company of one hundred and twenty in the Upper Chamber was better instructed in the mysteries of the Kingdom than the greatest of the prophets. In that humble company there was found the nucleus of a people made ready for the Lord, and with glad haste, as on the wings of a rushing mighty wind, the Spirit came to dwell in and energize the body of Christ. Then ALL FLESH began to feel the power of that gracious spirit, sons and daughters began to prophesy, young men to see visions, old men to dream dreams,—such visions, such dreams as men had never seen or dreamed before—then servants, and hand-maidens stood up beside their masters in the flesh and prophesied in the Spirit. Then the multitude heard and came together and were confounded at what they saw and heard. Some mocked; but at the preaching of the truth they were converted. Pricked to the heart they cried, "What must we do?" They were obedient to the truth declared; they repented and were baptized in the name of Jesus Christ; and thus they were united to that Spirit-filled, prophesying company. They entered with great joy into that holy fellowship, their hearts purified from uncleanness, from vain ambitions, hatred and jealousies, were filled with love to God and men and they moved forward a glad, spiritual host, mighty in the strength of the Divine Spirit and ascended Christ.

That is the story of Pentecost; and that story has been expanding in sequel after sequel all through the Christian centuries. The conclusion is not yet; there are greater things to follow. There is great need that the church of Christ should in these days rise to the dignity and power of her high calling. If every band of professed worshippers that meets to-day in the name of Christ were so clothed and energized with that spirit of prophecy which inspired that company of one hundred and twenty in the upper chamber in Jerusalem, how would the voice of the church of Christ be lifted up with strength and what a resistless spiritual host the people of God would be! And is it not certain that before the world shall be conquered for Christ there must be a realization of that first promise and potency of Christianity? Many devout and faithful souls are looking prayerfully and expectantly toward God for a baptism or Pentecostal power. Let every Christian heart join in the prayer.

### REPENT AND BE BAPTIZED.

The preaching of Peter on the day of Pentecost, as all preaching to the unsaved should do, aimed at the conversion of his hearers. The apostle's aim was true. His arrows did not fall short. His hearers were pricked to the heart and cried—Brethren, what shall we do? The question was born out of deep distress, for these people, now that their eyes were opened, perceived that they and their rulers had done a terrible thing, they had rejected and crucified the Lord's Anointed who was to have been their king and deliverer, the one hope of Israel. That is the cry which every soul convicted of its sin utters. Out of the profoundest depths of its experience, when its iniquity is laid bare, the cry goes forth. It is a most momentous question. Let us rejoice that there is an answer. It was to solve this problem of sin that Jesus Christ came into the world. And the answer, now that Christ has come, is very simple. It is not in "a voice no man can understand." See in how few and simple words Peter puts it—"Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." This is Christianity's perpetual answer to the sinful souls which cry "What shall we do?" It is an easy message, easy to understand, easy, with God's help, to obey. Repentance is the first grand essential—and that to a convicted sinner should not be hard. Repentance, we need not say, does not mean doing penance—climbing stone steps on bare knees, a hair shirt, flagellations, etc. Christ does not ask the sinner for these things, and His apostle does not command them. Repentance, as the Greek word signifies, is a change of mind. For those who have seen their sins, there is but one thing to do with them or about them, and that is to renounce them, by the help of God, forever. That is the first thing to do, the first duty that confronts the sinner. Until he is willing to take his first step, there can be no second step with Christ, but, having taken this step at His command, he may go in his Lord's fellowship all the way.

The first step being repentance, the second is baptism, the symbolic sign that the penitent renounces his sins and gives himself in fullest fellowship to Christ. Repentance is first, then baptism. The soul that has not repented has nothing to do with baptism, which is a symbol of the putting away of its sins, of its full surrender to Christ and of renewed life in Him. Let no one say, therefore, that baptism is not important. It is most significant as the believer's public profession of his separation from sin and of union with Christ. Let no one say that the manner of the application of water in baptism is not important. Is it not a serious thing to ignore a divinely ordained symbol? If Christ desired that His followers should be buried in baptism with Himself should not each believer gladly comply with that desire.

In that glance at the life of the first community which Luke gives at the close of the chapter we see how the holy, joyous fellowship which each believer had with his Lord through the Spirit nourished an intimate, generous and happy fellowship in the Christian community. All that believed were together and had all things common. As Dr. McLaren has said: "The ideal of human life was realized, though but for a moment and on a small scale. It was inevitable that divergencies should arise, but it was not inevitable that the church should depart so far from the brief brightness of its dawn. Still the sweet, concordant brotherhood of these morning hours witnesses what Christian love can do, and prophecies what shall yet be and shall not pass."

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### MR. MOODY IN BOSTON.

The series of evangelistic services in Boston under the leadership of Mr. Moody, which had been expected with interest for some time, opened very encouragingly on Monday, January 4th, and, so far as we can gather from the reports given by the papers, they have been continued during the week with great interest. Tremont Temple is the place of meeting, and the services are held in the mornings and afternoons only. Mr. Moody's purpose in these meetings, as in those recently held in New York

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city, is to bring such influences to bear as shall quicken the spiritual life of the churches. This he believes will be best accomplished by holding, in some central place, meetings which will not interfere with the ordinary services of the churches and in which a very large number of churches may be represented. In the Tremont Temple meetings, he thinks, a thousand churches may be represented. His present endeavor means a call of the churches to prayer and consecration, it looks to repentance and reform within the churches, of which Mr. Moody feels there is most urgent need, to more devout and earnest study of the Word of God, to more scriptural and spiritual preaching and a mighty quickening of the spiritual life of the churches preparatory and necessary to a grand aggressive movement upon the forces of darkness and a great ingathering of souls into the Kingdom. The utterances of Mr. Moody are characterized by his old time, practical common sense and knowledge of human nature, his unswerving faith in the Bible as the Word of God and in the efficacy of prayer. We are encouraged to hope for large blessings on the churches and the world as a result of these New York and Boston meetings. The aim of Mr. Moody and his fellow-workers is one in which all earnest Christians must deeply sympathize. And why should not the work which Mr. Moody is endeavoring to lead forward in New York and Boston be duplicated by devoted Christian workers in other places? In these provinces, in our cities, towns and villages, why should there not be a gathering of the Christian people—"All who love the Lord Jesus Christ in sincerity"—in morning or afternoon meetings which would not interfere with regular services of the churches, in order that earnest Christians might pray for a quickening of their own spiritual life, the life of the church which they represent and for the conversion of sinners. We are much pleased to know that it has been arranged to hold such services in St. John, and that accordingly meetings are being held this week at the Queen Square church every afternoon at three o'clock. We hope for the best results from these services,

—The Christian Work is of opinion that much of the church music of the present day that aims at being classical would be much more correctly described as pedantic. "The old classical composers, Beethoven, Handel, Haydn, Mozart," it says, "were severely simple in their forms. Then came the Pedants with their heads and hands full of diminished sevenths, and with intervals and clashing harmonics that would drive the saints out of heaven were the Celestial choirs to sing them! We shall have good music when we return to truly classical models and give the foolish Pedants, who have ruined the service of song in the House of the Lord, the go-by,"

—While we do not pretend to know enough about music to distinguish critically between the classical and the pedantic, we are much inclined to think that there is truth and good sense in the remarks quoted above. The simple forms of music, whether classical or not, are certainly most in keeping with Christian worship. There is music, full of vain repetitions like the prayers of the heathen, which ought to be regarded as an abomination in connection with the service of praise. Some classical hymn, full of the marrow of the Gospel, sung to a simple tune by some master of the art of song, has more power to express and to inspire religious emotion than the most elaborate anthem. The writer calls to mind a Sunday evening in Dr. George A. Gordon's church, Boston, when he heard, sung to some simple time, by a sweet, strong soprano voice, Wardlaw's hymn,—"Christ of all my hopes the ground." He has always felt indebted to that unknown voice. Such music refreshes the soul. It is full of pathos and inspiration, and, when the last tones of the singer die away, the hearer does not feel that he has been listening to a performance, but the blended influence of the melody and the gracious sentiments to which it gave so noble expression, linger with him as a benign and helpful memory,

—The annual meeting—the seventy-seventh of the New Brunswick Auxiliary of the British and Foreign Bible Society was held in the Centenary Church, St.

John, on Wednesday evening last. As has been the custom in recent years, the meeting formed one of the series of the week of prayer. A large number were present. The President, Mr. J. E. Irvine occupied the chair. The report to the Secretary, Mr. Clawson, showed that financially the condition of the society is satisfactory. The deficits which had accumulated have in the last four years been wiped out, and though the ordinary income of the past year had been less by £11,000 than that of the preceding year, there is still a surplus in the treasury. The issue of Scriptures during the year has reached nearly four million copies. The ordinary income from New Brunswick during the year has amounted to \$3,481, about \$200 more than last year. The officers for the year were appointed and interesting addresses dealing at length with the work of the Bible Society were delivered by Rev. L. G. McNeill and Arch-deacon Brigstocke.

—It is announced that on the 27th to the 31st of the present month a general Convention of Protestant workers in Mexico will be held in the capital city, for the purpose of conference in reference to the various phases of religious work in that country. A Convention for a like purpose was held eight years ago. It is still, comparatively, the day of small things for Protestant mission work in Mexico, but the work is growing and the outlook is said to be encouraging. The whole country is now open to Protestant workers and congregations are springing up on every hand. There are now in Mexico, according to statistical reports published, 600 Protestant congregations, 192 foreign and 585 native workers, 7,000 in day schools and 10,000 in Sunday schools, 18,000 communicants and a Protestant population of 60,000 souls.

—The communication in another column from Dr. Sawyer, calling attention to the day of prayer for colleges and the importance of its being observed by the churches, we hope will receive the serious attention it deserves. Emphasis is justly laid upon the facts that these Christian schools of ours were founded in prayer and that they can fulfil their mission only as they are supported by prayer and by offerings which are the fruit of prayer. We hope that our churches generally will hold a service on the day named, or at some time near that date, at which Acadia and all its interests shall be made a subject for earnest and special prayer. In many instances it may be best to make the regular prayer meeting service for the week the time for especially remembering the college.

—The Baptist ministers of St. John met on Monday morning in their usual weekly conference. From the reports of the pastors it appeared that the services in all the churches are attended with a good degree of interest. The ministers heard with deep regret that Pastor Schurman has resigned the pastorate of the Carleton church. Mr. Schurman is held in high esteem by his brother pastors, and it is understood that his church will feel great reluctance in accepting his resignation. Some special services are to be held during the week in the Germain St. and Carleton churches. Pastor Schurman expects to be assisted by Rev. N. A. McNeill, of Hampton. The Main St. church have decided to engage an assistant for their pastor.

—The death of Mr. James S. Morse, of Wolfville, and Mr. S. C. Wilbur, of Moncton, takes away two men who will be much missed. Both were deacons in their respective churches and both highly esteemed in the church and community. Mr. Wilbur, who was comparatively a young man, had been for a number of years principal of the Moncton high school and had won a high reputation in his profession. He was also a pillar in the church, deeply interested in its welfare, and until laid aside by illness earnestly engaged in its work. An obituary notice of Mr. Morse on another page alludes in just terms to his sterling qualities. Our sincere sympathies are extended to the bereaved friends.

—On our eighth page will be found a communication from Secretary Manning, of the F. M. Board, which we hope the readers of the MESSENGER AND

VISITOR will not fail to peruse. The article has reference especially to the scarcity of food which is being severely felt in our Indian Mission field, and the consequent suffering of the people. The suggestions in regard to a famine fund are timely, and it is unnecessary to say, the need is urgent. Surely there are many in this land of plenty who will gladly give expression to their gratitude to God for their blessings by helping to give bread to the famishing.

Day of Prayer for Colleges.

For many years it has been a custom to observe in the winter term of the college year a day of prayer for educational institutions. Great blessings have attended this observance in the past. It ought not to be forgotten that Acadia College was founded by men who believed in the efficacy of prayer. They gave of their property for the support of the college because they had prayed that it might prosper; and they prayed for its prosperity because they had given of their property for its support. These were the conditions in which our educational institutions grew in strength and usefulness. If they are to continue to grow and be useful, it must be in the continuance of the same conditions. An increase of financial strength would be a doubtful gain, if the sympathies and prayers of our people are withheld.

While we are thankful for the past, present claims and the promise for the future ought at this time especially engage our attention. That the three or four hundred young men and young women who will be in attendance in the different departments in Wolfville should receive their education under influences that promise the best preparations for the work of life, must appeal strongly to every thoughtful member in our churches.

At this time there are special reasons why we should seek a full renewal of the earlier sympathy, zeal and benevolence in our educational work. These reasons will be evident to anyone who will give a little consideration to the case. The governors are expected to meet on the third of February to deliberate concerning plans for future action in connection with the appointment of a new President. They should not be left to carry alone the responsibilities that have been laid upon them. It is a time when special efforts should be made to enlist the sympathies and energies of our young men in strengthening our college and the related schools.

Wednesday, the 27th of the present month, is the day appointed for this special observance. May we not hope that on that day every church will hold a special service for the purpose of studying our educational work and invoking the blessing of God upon it? It certainly would be most appropriate that every church that has not made provision for attending to the matter in some other way, should on the Sabbath following the 27th inst. make a special contribution in aid of the college treasury.

Wolfville, N. S., Jan. 7.

Lower Canada.

We are glad to report that our Union is progressing. Twenty two new members have lately been added to our number, (result of the Hunter and Crossley meetings). With such an addition of bright young people we feel much encouraged and our hearts are filled with gratitude to God for answers to prayer. May He have all the glory. Our invalid sister Alice Eaton sends us a letter occasionally, which is a great help to us and stimulates us to more active service for the Master.

We are carrying on the S. L. Course with H. G. Harris as leader, our pastor reviewing us monthly. Our officers for the following succeeding months are, pres., C. E. Ellis; vice pres., Bessie Eaton; sec'y, H. G. Harris; cor. sec'y, May Messenger; treas., Lawrence Eaton.

Quarterly Meeting.

York and Sunbury quarterly meeting convened with the first Keswick Baptist Church Dec. 11th. Rev. H. H. Hall was present and delivered an address on North West Missions, which was very much enjoyed by all who had the privilege to be present and hear it. Saturday morning business session opened with the president, Rev. Geo. Howard in the chair. In this meeting an interesting discussion took place in reference to our mission churches. After the committees reported we adjourned to meet in conference this afternoon. The conference was led by the Sec'y and was very interesting and profitable. A large number took part telling what great things God had done for them. C. N. Barton (Lic) preached in the evening to a large and attentive congregation. Sunday morning the house was crowded to hear the quarterly sermon by Rev. Geo. Howard. Large congregations attended in the afternoon and evening to hear the gospel of the blessed God preached. The interest was good and the session all through was characterized by a deep spiritual power, and we hope to hear of good results. The collections amounted to about \$12.00.

The next session of this quarterly meeting will convene with the Marysville church on the 2nd Friday in March. The last time the quarterly was to have met at Marysville, Bro. Leviette Estabrooks was the only representative who materialized. We hope this time to have a full meeting. Rev. John Robertson is to preach on Friday evening and Rev. A. Freeman to preach the quarterly sermon Sunday morning.

F. D. DAVIDSON, Sec'y-treas.

## The Story Page.

### THE COMPANY SHE KEPT.

BY ELIZABETH ROBBINS.

A rather pretty girl was coming up the walk, and Mrs. Blake went to the door to let her in.

"Why, Nellie!" she said, "I'm glad to see you. I had begun to think our friendship was a thing of the past."

"I hope it isn't," said the girl, smiling, yet earnest, "for I never needed it so much as now. I have come to you for help, Mrs. Blake."

"You know I'll do anything I can," responded her friend, heartily. "Now take off your things and sit in this chair and tell me what it is that I can do."

"You know how I am situated," said Nellie, doing as she had been bidden and beginning at once to state the case. "I have to earn my own living, and not only that, but I have to support my mother and little sister. There is no getting away from that fact, is there?"

Her friend agreed there was not.

"Not but that I'm glad to, and very thankful that I can," said Nellie.

"It is equally certain," she went on, "that I have to earn what I get by factory work. There is nothing else I can do that would bring in enough money to support us all. I simply have to work in a factory."

Mrs. Blake assented.

"Well, in the room where I have to work there are a good many other girls, and some men. Now, the men say saucy things to the girls, and the girls answer back, and they are all too familiar. Nearly every girl in the room uses slang whenever she speaks, and hardly any of the talk is nice. And, oh, Mrs. Blake, I'm getting in the same way myself! I didn't realize it at first, but I do now, and I would rather die than grow coarse and slangy and rough. And I'm so easily influenced by the people I'm with. What can I do? You have noticed that I was growing that way, haven't you?" she asked, a little shrinkingly.

"I—well—I did think, the last time I saw you that you were not—not quite as you used to be," her friend answered, reluctantly.

Tears came to Nellie's eyes. "What can I do?" she said, despairingly. "I try not to let it influence me, but I can't help it."

Mrs. Blake leaned her cheek on her hand. "I must think about it," she said.

Nellie leaned back in her chair and waited. She looked tired and anxious.

After several minutes had passed, Mrs. Blake raised her head. "It seems to me," she said, slowly, "that what you need to do is to fill your mind with what is fine and good that the coarseness and slang will be crowded out. Try to get interested in something outside your work—in books, for instance—and then, while you are in the factory, you could think about what you were interested in, shutting your ears, as far as possible, to what was going on around you."

Nellie had looked thoughtful at first, then the anxious look had faded from her face. "I knew you would help me if anyone could," she exclaimed impulsively. "I will begin putting your plan in practise this very night."

"And I'm sure you will succeed," said Mrs. Blake, warmly. "Must you go?" she added, as Nellie rose. "Then I will go out with you and pick you a bunch of pansies. They are particularly beautiful this year."

"Oh, they are beautiful!" cried Nellie, her eyes shining as her friend gave her the flowers. "I'm going to carry them to the factory tomorrow, in a little vase, and have them on the bench in front of me, to look at while I'm working."

"I would ask you to come again soon," said Mrs. Blake, as they parted, "but Mr. Blake's vacation begins day after to-morrow, and we are to spend it in the mountains. You must come as soon as we get back."

Mrs. Blake was away for several weeks. Almost the first person who called, after her return, was Nellie Andrews. It was just before sunset, as it had been on the previous call.

"Did the plan succeed?" was the first question, after the usual greeting.

"Perfectly," was the quick answer.

"Tell me all about it, please," said Mrs. Blake.

"Well, you know the way I had been doing before I turned over a new leaf," said Nellie. "I used not to get up in the morning till the very last minute, and then had to hurry like everything to get to work at seven. I carried my lunch, and ate it at noontime in the factory. At night I did not feel inclined to go anywhere, it seemed such a bother to make myself nice for it, and so I would stay at home and kill time by altering some one of my dresses, that didn't really need it, and tell over to mother every little thing that had happened during the day. Then I would go to bed late, and dream of the factory and dressmaking all night."

"Well, after my talk with you I saw things clearer, somehow, and I came to the conclusion that I hadn't been living right at all, and I decided to make a complete change."

"In the first place, I had mother call me early enough in the morning so I needn't have to hurry and I found I really enjoyed my breakfast and the walk to the factory."

"The next thing was to come to dinner at noon. I have to work a quarter of an hour later at night, but I find it pays, for my appetite is better, and the exercise does me good. On very warm days, though, I still carry my lunch instead of going home, and eat it in a little park near the factory. I take pains to use my eyes when I am out of doors, and it is really surprising how much I see that is interesting, and that I can think about while working, and tell mother at night."

"Then I decided I would not do any more sewing. Mother is able to do all that is necessary, except fitting our dresses, and I can hire that done. I think if a girl works steadily for eight hours, she has done enough for one day—don't you?"

"I certainly think so," said Mrs. Blake.

"That gave me a delightful sense of freedom," continued Nellie, "and I began taking books—mostly magazines—from the library. When I come across anything in them that is particularly interesting, or amusing, I read it aloud, so that mother can enjoy it with me."

"Oh, and I have begun to go to church again, and the minister is very kind, and he asked me to come to the Bible class. So I do, and we all ask questions and he explains things."

"And how do you get along at the factory?" inquired Mrs. Blake.

"Ever so much better, though I did have one very unpleasant experience. You see, the foreman of the room, and one other man, had got in the habit of being rather free in their speech and manner, and I had stood it because I do so dislike to offend people. I thought it over, and decided that there are cases where people ought to be offended. The way they were acting certainly wasn't good for me, and it gave them a lower opinion of women when I let them do it."

"So one day I stood on my dignity, and told the foreman that I didn't like to be treated in that way, or spoken to as he spoke, and would he in future please to do differently?"

"He saw I meant what I said, and he was angry, and he and the other man made it very disagreeable for me for awhile about the work, but now I think he sees that I was right, for lately he has been—they both have been—kind, without being offensive, and I think they have a better opinion of me than before."

"And what do you think? I found there were several girls who felt as I did, and what I did gave them courage, and they asserted their dignity. They hate slang, too, and we are all trying to cure ourselves of it. I really think the tone of our room is much better than it was. I am quite sure there are not more than three girls in the whole room who do not want to be refined and womanly, and of course our trying helps these others. Everything is so much nicer than it was."

"There, I believe I have told you all there is—except that I have joined a literary club and enjoy it very much. We meet at the different members' houses one evening each week."

"You must find that interesting—only I hope you don't have to go alone in the evening, so," said Mrs. Blake. "I suppose I am a dreadful coward—my husband says so, but—"

"I don't have to go alone," returned Nellie, a pretty color rising to her cheeks. "The—one who asked me to join said—lives near me, and we come along together."

"Do I know her?" asked Mrs. Blake, innocently.

The color deepened in Nellie's cheek. "It— isn't a girl," she answered, hurriedly. "It is Mr. Westfield—and his sister generally goes."

Mrs. Blake's eyebrows went up the least bit in the world with surprise. Then she looked pleased. "Ah— Frank Westfield," she said, in a matter-of-fact tone. "He is a nice boy, I'm well acquainted with the Westfields."

"Why, it is nearly dark!" exclaimed Nellie, starting up. "I must hurry home. I'm ever and ever so grateful to you, dear Mrs. Blake."

"I am very glad if what I said was a help," said her friend, going with her to the door.

"I have found out something new," said Nellie, stopping at the foot of the steps.

"What is it?"

"That life is extremely interesting," answered Nellie, with a little laugh. Then, with a "Good night," she turned and walked briskly and lightly away.—The Examiner.

### A TRUE STORY.

There is a city, not far from Boston, where tall chimneys stand almost as thickly as trees in a wood, and where flying shuttles weave miles of cloth each day. A great many Canadians have come away from Quebec to watch and tend the shuttles.

Polly Blanc's father was one of those who came. Polly, with her mother and father, lived in a little house close by a narrow canal, where water from the river flowed by on its way to turn a dripping water-wheel. There was another member of the family. It was Bob, a little bull terrier, with short, brown hair and a stumpy tail.

Polly's mother was to poor to keep a house nurse. So one day, when she had to go on an errand, she said:

"Now, Polly, I must run down the street, and you will have to be alone. Be a real good girl and don't go near the fire or touch the matches. Bob and you can have a good time together."

Polly wanted to go, too, but her mother hurried away alone. She cried a little; Bob trotted up, wagged his stumpy tail with sympathy and licked her hand; and she crossly slapped him.

Bob slunk away behind the stove, where he watched his cross little mistress with his bright eyes. Now Polly was only six years old, so she knew a great deal more than her mother.

She climbed upon a chair and found some matches. She forgot her crossness in her glee at watching the flames eat up the match; and Bob, hearing her laugh, came from behind the stove, ready for a frolic.

The match burned near to Polly's fingers, and she dropped it. It fell close to the pretty checked apron. The next minute Polly was running toward the door, screaming loudly. The bottom of her light dress was flaming up around her.

Then it was that Bob became a hero. He was only a dog, and did not know more than Polly's mother. But he did the best he could. He gave several sharp barks and snapped at the flames. He caught the apron in his mouth and tore off some of the burning part.

Bob's head was badly burned. His eyes smarted. His tongue was blistered by the flames he gulped in. But he still bit at the flames and tore away so much of the dress that the flames did not reach Polly's head.

Polly screamed with pain, and Bob kept up his quick, sharp barks.

Just then a man passed by the gate. He heard the noise and rushed in. Seizing Polly in his arms, he ran down to the canal. There was a splash and a souse, and the flames were out.

Polly was painfully burned. The doctor put cooling ointments on her burns and swathed her in rolls of cotton. But it was several weeks before her sufferings were all over.

Bob was burned worse than Polly; for his burns were about his head. It was a long while before he growled over a bone again. But he did, finally. He is not nearly so pretty a dog as he was. The Blanc family love him all the more, however. Polly never slaps him cruelly now, nor is she wiser than her mother any longer.—The Watchman.

### THE FOX AND THE HARE.

In a snug little grotto, beneath a high bank covered with foxglove and ferns, lived a sly old gray fox. He was so very old that he could not go to search for his food, so he was obliged to play all sorts of tricks to get it. One night as he sat at the mouth of his hiding place, feeling very hungry from having had nothing to eat for a long time, he observed a fine, fat young hare lazily feeding on the juicy turnip tops.

"O dear," sighed the fox, "if I were only a little younger, what a rare supper I could make of that young thing! But I can't catch her." Then an idea struck him. "Hem! hem! hem!" said he in a loud voice.

The hare was startled and looked round.

"Sweet miss," said the fox, coaxingly. "I'm old and feeble, and I can't fetch my supper; will you get it for me?"

"O, yes," said the hare, who was a giddy, thoughtless thing, but very good-natured. "What would you like? Some fresh, dewy clover?"

"Dear me, no," said the fox; "that would not suit me at all."

"O, it is delicious!" said the hare, "but what should you like?"

"Just walk into my house," answered the fox; "and I will show you the sort of things I like."

Now his den was strewn with the bones of rabbits and ducks and pheasants and chickens.

"Wait a minute," said the hare, "till I finish this turnip top." Then she skipped gayly up to the fox. "Now I'm ready," said she.

And so was the fox. He just gave her backbone one nip, and she was as dead as dead could be.

Do not listen to the fine words of strangers, whoever they may be. And do not choose your friends until you know something about them.—Children's Friend.

**HAMLIN, THE BAKER.**

The Rev. Dr. Cyrus Hamlin, the first president of Robert College, Constantinople, was the first man to establish a steam flour-mill and bakery in Turkey. In spite of the opposition of the whole guild of bakers, the enterprise was highly successful, for the reason that Mr. Hamlin sold good bread always above weight.

During the Crimean war Lord Raglan established his military hospital in the Selimieh barracks at Scutaria, which had been built by the great Moltke. One day Mr. Hamlin was asked by an orderly to call upon Doctor Mapleton at the hospital. After some demur, he did so. As he entered, the doctor asked brusquely, without salutation:

"Are you Hamlin the baker?"

"No, sir, I am the Rev. Mr. Hamlin, an American missionary."

There happened to be two loaves of bread on the table, and Mr. Hamlin said:

"I presume it is the bread you want, and you don't care whether it comes from a heathen or a missionary."

"Exactly so," answered the doctor.

After some sparring between the American missionary and the English officer, Mr. Hamlin agreed to furnish bread for hospital use, and taking up the printed contract to do this, in order to sign it, noticed that it said, "To deliver bread every morning between the hours of eight and ten, or at such other hours as may be agreed upon." Dr. Hamlin paused a moment, and then said:

"It will be necessary to insert in this contract the words, 'except Sabbath,' after the word 'morning.' The bread can be delivered Saturday evening, say at sunset."

"The laws of war do not regard Sabbath," replied the agent of the English government, curtly. "I cannot change a syllable in that form of contract."

"Very well, sir; then I will not furnish the bread. I have not taught the business."

To the hospital this refusal meant the loss of fresh food, to the missionary a loss of hundreds of dollars for the cause for which the good missionary had given his life. Nevertheless he did not flinch, so the other had to give way.

"The chief surveyor," said the doctor, after a pause, "is a good Scotch Christian, and he will arrange with you for that." So Mr. Hamlin furnished bread on his own conditions.

Later a large camp of the English army was formed at Hyder Pasha, and again Mr. Hamlin was engaged to supply bread at a rate of twelve thousand pounds a day.

The first delivery to the camp was dramatic. The soldiers were waiting impatiently to receive it. They seized loaves ravenously, and tasted them. Then the bread was hurled high in the air, and the joyful cry rang through the ranks:

"Hooray for good English bread!"

The provost of the camp was overbearing and rude, and some trouble was anticipated over the double Saturday delivery. On the first Saturday at sunset, Mr. Hamlin, preceding the long line of carts, saluted the provost, and said:

"As it is Saturday, I deliver the supply of bread for Sabbath; as at the hospital, so at the camp."

This was met with a volley of oaths, and the order to take the bread back, and deliver it in the morning. Mr. Hamlin, unheeding the order, left the bread, and departed quietly. To the missionary's astonishment, the next Saturday morning the provost wrote on his receipt, "Remember the double Saturday delivery."

This illustrates a fact which is noteworthy—that it is rarely the case where a man stands conscientiously firm to right principles, that he will meet obstacles to prevent his carrying them out in any enterprise in which he may be engaged.—Youth's Companion.

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**Part of the Birthday Celebration.**

There was great excitement in the family, for the father's birthday was very near. There is only one small person in the family, and he felt the responsibility in regard to this birthday. There were many conferences and consultations, and at last the morning of the birthday came. The small boy woke early, and remembered at once all the things that were planned for the day. Suddenly he remembered a very important ceremony connected with his own birthday celebration that had not been thought of in connection with this birthday. He jumped out of bed, took his bank, and went into his father's room. "Father, you know on my birthday I send to the Fresh-Air Fund a penny for every year I am old, and as much more as I can. Don't you think you ought to put a penny in this bank for every year you are old to go to the Fund?" His father thought he ought, and was very glad that he had been reminded, and assured the boy that he would remember this part of his birthdays in future. That boy is a missionary in spirit, and he works at home.—Ex.

**The Young People.**

EDITORS, REV. E. E. DALEY, A. H. CHIPMAN.  
Kindly address all communications for this department to A. H. Chipman, St. John.

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**Prayer Meeting Topics for January 17.**

C. E. Topic.—Revivals, at home and in mission fields, 2 Chron. 30:13-27.

B. Y. P. U. Topic.—The Transfiguration, Mark 9:1-13.

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**B. Y. P. U. Daily Bible Readings.**

(Baptist Union.)

Monday, Jan. 18.—Psalm 89:27-52. David's call and God's covenant. Compare Isa. 6:8.

Tuesday, Jan. 19.—Psalm 90. Call for wisdom, (vs. 12). Compare Ps. 39:4.

Wednesday, Jan. 20. Psalm 91. God's assurance to those who hide in him. Compare Prov. 12:21.

Thursday, Jan. 21.—Psalm 92. Prosperity of the called, (vas. 12, 13). Compare Isa. 65:23.

Friday, Jan. 22.—Psalms 93 and 94. Blessedness of chastening, (vs. 12). Compare 1 Cor. 11:32.

Saturday, Jan. 23.—Psalm 95. A call to all. Compare Rev. 22:17.

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**Daily Readings on the Life of Christ.**

No. XVII.—At the feasts in Jerusalem.

Monday.—The Festival of the Passover. Origin of it, Exodus 12:1-14. Jesus at Jerusalem to attend it, John 5:1-29.

Tuesday.—The Festival of First Fruits, or Pentecost. Origin of it, Leviticus 23:10-21. The ascended Christ at it by His Spirit, Acts 2.

Wednesday.—The Feast of Tabernacles. Origin described, Leviticus 23:33-44. Christ at it in Jerusalem, John 7.

Thursday.—The Feast of Dedication (post exilian). Origin described in Apocrypha, Maccabees 4:36-61, Christ at it in Jerusalem, Jno. 10:22-42.

Friday.—The Great Day of Atonement. The shadow, Leviticus 16. The sublime reality, Heb. 10.

Saturday.—The Great Feast in the New Jerusalem. Foretold by our Host, Matt. 26:29. Qualifications of His guests, 1 John 3. The great feast, Rev. 19:1-16.

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**Sacred Literature Course, B. Y. P. U.**

**THE TEACHINGS OF JESUS CHRIST.**

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR

BY D. A. STRELL, D. D.

**SECTION V.—THE PEREAN PERIOD.**

**Lesson 17.—At the Feasts in Jerusalem.**

Our Lord made use of the great gatherings at the Temple to address the people generally, priests and scribes as well as the ordinary worshippers, and thus to set forth His doctrines. See John 7:2-14 following. Some of His most weighty sayings, as verses 17, 37, 38, were uttered at this autumn visit to Jerusalem. There was commotion because of His appearance there, and the heads of the people then endeavored to arrest Him. Give John 7th a careful reading, and remember at what feast all this took place, verse 2. You will notice that Jesus came from Galilee to attend, and that it was at great peril He then descended to Judea, (ver. 1).

But, now, in the time we are contemplating in this lesson, the Master leaves Galilee and goes to the eastward of the Jordan, at the lower end of its course. He had been baptized here, and here He spends the concluding weeks of His ministry—making, at any rate, a long halting place here, and as He was wont, teaching the mysteries of the Kingdom of God by miracle, and parable, and by clear discourse. For this time, see Mark 10:1; and for much matter not given in the other Gospels read carefully from Luke 10 and following chapters. The mission of the seventy disciples, the sojourn at the house of Mary and Martha and other matters come in here.

**THE SABBATH QUESTION AGAIN.**

During this time, spent in Perea, according to those who have labored at harmonizing the various accounts, Jesus visits Jerusalem, and (John 9:1) heals the man who had been always blind. This cure, like those others in our late lessons, was performed on the Sabbath day, (John 5:10). Do you think this was design on the part of Jesus, or accident, thus to go against the prejudices of the Jews? Repeated, was it not (see Luke 14:3-6). What does it mean? Does He want us to work on the day of rest? or is it only the physicians who are to work on that day? What do you make of Christ's teaching concerning the Sabbath? Write out a paragraph stating what you believe to be the real doctrine, comparing all the passages where Jesus deals with it.

**MIRACLE AND EMBLEM.**

Would you say that this opening of the bodily eyes (John 9) had anything symbolical in it? If so, what does it symbolize? Do you think this man was a "converted" man? (verses 33-38, with verses 26, 27, 30-33). What do you make of him? What did the Pharisees do with him? Was he loyal to Jesus? How did Jesus regard him?

**THE GOOD SHEPHERD.**

That beautiful, mystical delineation of our Lord's relation to His followers, comes also in this time and place, and is closely connected with the events just alluded to. Once more, read it, asking for light from above, and you will be surprised at the strength and comfort you will obtain. It was spoken not only for Christians then, but for us, for all. "For me He careth;" "The Lord is my

shepherd." He gives me eternal life. I must be very brave, very grateful; and follow very close. Read Ps. 23. This Shepherd Teaching is so important that Jesus returns to it, (John 10:22), at another feast. ("The Dedication," commemorating the purging of the Temple and the rebuilding of the altar under Judas Maccabeus Dec. 25, B. C. 165, after the pollution and sacrilege of Antiochus Epiphanes, B. C. 168. The feast lasted eight days, and in the general features, especially in joyfulness, resembled the feast of Tabernacles).

**THE POINTS PRESSED.**

In this supplementary teaching are of immense significance. (a) In verse 26 Jesus tells them that they do not belong to Him at all, and that therefore they do not believe on Him. They have nothing in common with Him, no sympathy with His mission, no love for Him, no confidence in Him; they cannot follow Him. Does this do away with their obligation to believe? (vs. 37). (b) Notice the contrast when the Shepherd turns to His own, (ver. 27-29); the intimate knowledge (compare verses 4, 14), the unquestioning obedience, the indissoluble bond, and the unqualified terms which Jesus uses in reference to this last point. Go over them, with pencil in hand, and note the meaning. For example, ver. 28, the infinite gift to each of the sheep? Then follow the expressions—Do not they seem to grow stronger? Taking them all together, what do they teach as to the security of the sheep? Put it into a statement in your own words. (c) Mark again the recurrence of the faith emphasis (ver. 25, 26, 37, 38). Have we had this before? How often? Is it one of the prevailing thoughts of the teaching? Prove that it is or is not.

As you go along, tracing the places, while you note the work of the Great Teacher, stop a moment at John 10:40, and mark the reference to Jesus' sojourn in Perea; what does this "again" point to? Had the apostle his eye on that earlier period, that time of first revelation detailed so graphically in John 1st chapter? Observe also the

**GENERAL RESULT.**

of the Peraan ministry; the people remembered the words of the great forerunner, who, though he wrought no miracle, did a much greater thing. What was that? (ver. 41).

**REITERATED STATEMENT: WHY?**

As usual, it is written for a purpose, "and many believed on Him there." In connection with this last statement, it will help us in our understanding of the Gospel history, to note the unvarying use of this phrase, or its equivalent, "faith," John 8:30; 11:45; and other places. This is the kingdom of faith. *Believe in Jesus Christ from first to last—all that He was, all that He did, all that He said, is the condition of being His disciple.* This is the grace of endurance, and the grace of continuing. Other graces will follow, but they will vary; your love will sometimes glow, and then will grow cool, but the master grace must remain firm. Believest thou? O LORD INCREASE OUR FAITH.

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Sydney, N. S.

I believe you have received no intelligence concerning our B. Y. P. U. since it was organized in September last. We had courage enough to organize, although our members, both active and associate, were few. But God has wonderfully blessed us. God will help those who help themselves. The Union was organized by placing the writer in the office of President, Bro. Neil Richardson Vice-President, and Miss Sadie Harrington Secretary and Treasurer. Since our organization we have carried on the work of the Union with some degree of profit. The special services that were held in town somewhat interfered with our regular work, but for all that they were a blessing to us in that a number of our young people have been led to implicitly trust in Christ. We are at work on the S. L. C. and missionary course. We have a missionary meeting the last evening in every month. At these meetings the young people are encouraged to take part, and they do so acceptably as they bring missionary intelligence before those present. This prepares them to participate in the quarterly missionary meeting of the church. Last evening of meeting three members changed their names from associate to active membership, and seven were enrolled as active members. We desire to make our Union a means of education to our young people, that they may be proficient Christian workers, and that through it the name of Christ may be magnified.

January 5.

H. B. SMITH.

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**FELLOW UNIONERS!**

How do you like your department? Does it meet the requirements? If so, please use it regularly, and enjoy it, and profit by it. Much time and effort have been spent in the attempt to furnish all that our subscribers have asked from us.

And, do you remember a certain definite promise to pay? A promise to pay in work for the MESSENGER AND VISITOR, and in making this paper your paper.

We trust that your memory is good, and that you may now realize that the time for payment has come.

Valuable Premiums are given for New Subscriptions. Scores of workers are securing from us our premium books. Hundreds can do precisely what scores have already done, and many of these workers should be in the ranks of the young people.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR: "We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 178 Wentworth St., St. John, N. B.

PRAYER TOPIC FOR JANUARY.

For Mr. and Mrs. Morse and all the native preachers and teachers on the Bimlipatam field. That Mr. Morse's letters may prove a great blessing to our young people. For Mission Bands and their leaders.

NOTICE.—A group of our own mission staff, 19 in all, has been prepared by J. B. Wallace, photographer, St. John. Single copies will be sent postpaid to any address for 35 cents. Six or more copies to any address for 20 cents each postpaid. The photo is an excellent one and should sell very fast.

Extracts from Mrs. Churchill's Letter.

Because of the scarcity of food and impending famine, I have been trying to buy food for man and beast. We have been so long without rain that the pastures where our cows graze are as bare and brown as the street, and in a little while all the straw will be sold that they will sell at a reasonable rate. So I have been buying bundles of straw that the coolie men and women bring on their heads. For two weeks or more just as I would get seated to write, the cry of "grass" would sound in my ears. I would go purchase that bundle, pay for it, and sit down again. This would be repeated twenty times in a day. And that was not the only call, I had to purchase paddy, or unhulled-rice for our people. There are about sixty of them and that is a good many mouths to fill when rice is twice its regular price. If we could have foreseen the failure of the monsoon could have purchased paddy at less than half what we are paying now, but are glad now to get it at any price, so terrible is the outlook for months to come.

The 1st day of December was a very joyful one to me. On Saturday night, just as I was putting out the lights and going to bed, I heard some voices on the verandah. I could not tell who they were and asked, "Who are you?" One of our teachers said it was he, please open the door. I did so and found there were seven others with him. I asked them all in. These people have come 40 or 50 miles the teacher said to be baptized. But who taught you, I asked, about Christ and baptism? This young man, they said, pointing to Yerrakarden. Then he explained that after being turned away from Kimedya he was meandering around among the people of the hills, telling of the great salvation through Christ alone, when this (Naidu) head man of the village asked him to teach some boys, which work he commenced last July. He had taught them to read and also the gospel of Matthew. They had believed, and having been taught of baptism they had come this long distance to receive it. I asked the smallest boy to come near while I talked to him. I asked why he wanted to be baptized? He said for his salvation. After I had explained that we received salvation only by believing on Jesus the Son of God, I asked the Naidu why do you want to be baptized? He said he did not know why baptism was necessary, but it was taught in the Bible and that was why he wanted it. I told them that was sufficient reason, Christ had commanded it, and if we were His children we wanted to obey all His commands. They were all gladly received by the church, and after baptism and the Lord's supper, went joyfully to their homes, making no request but that we would send some one to teach them more. It is really wonderful to see these people of a good caste coming up so boldly to confess Christ, their faces fairly shining with joy. We have never seen anything like it in India before, and as I measure out the paddy and count the bundles of straw, I repeat to myself, "What hath the Lord wrought!" "This is the Lord's doings and marvelous in our eyes." I hope after Miss Harrison comes to take my Bible woman and go with Mr. Churchill to see their women. They say many are believing and it seems so grand to have them come out boldly on the Lord's side.

Our people in Bobbili are such a source of anxiety to us because they will not confess Christ, though we believe they have really received Him. This has given us a great uplift. We will take new courage and go forward. And there are more to follow.

Our school is in good condition too, more little girls to pray at our Friday afternoon prayer meeting than there is time for and several of them came up after dark to see the baptism. The little girl who was so very ill has recovered and is back at school again and oh! so happy. She fully believes that Jesus cured her and so do I. When she was so ill her mother promised if she got well not to take her away from school or keep her from Sunday School. There was a snake festival on Sunday since she came back and that day she was absent. I said when she

returned, surely you did not worship the snakes at their holes in the ant hills that day did you? No, she said, I did not worship, but I had to go to pour the milk down and leave the plantains, for mother told me I must. What could I say to the dear little child? I believe she is one of His own little ones and He will care for her. The infant department was so large that I divided it into two classes last Sunday. This division had to go out on the verandah. The verandahs are a nice place for classes and when the chapel is finished if we make screens we can have four or five classes on the verandah. We have five now in the four rooms of the building. I cannot teach if there is another class in the same room, neither can Mr. Churchill. I hope to start another Sunday school in the town very soon.

Foreign Mission Board.

A Famine Fund.

At a meeting of the F. M. Board held at the rooms on Wednesday Jan 6th the matter of famine in India was under consideration. Correspondence from the field indicates a sad state of things that should call forth our pity and assistance. It seems that the main rice crop of the year has failed and starvation stares many of the people in the face. Our own Telugu Christians are in some cases utterly without food and must be cared for. This terrible suffering on the part of our fellow creatures naturally appeals to our sympathies especially in view of all the blessings we enjoy in this favored land. The Board has learned with profound gratitude that one or two of our churches have opened a "famine fund" and propose to do something practical in the way of helping these famishing Telugus. The Board believe this to be the proper thing to do and would rejoice if our churches all over the Province would open such funds. Let them be real self denial and may the Lord help us all to exemplify the spirit of Jesus. This famine fund should in no way interfere with the regular contribution to our mission work, but should be entirely extra and of the nature of special self denial. Twenty-five cents will feed a man in India for a whole week. Could we not find a good many quarters to put into this fund? The Board desires that all such contributions be forwarded direct to Sec'y Treas.

Extract from Gao. Churchill's Letter.

"There are several families at Bobbili who have left their own village for a time to go to work on the chapel, and have their children go to school. I had planned that when the building work was done the most of them should go back to their village, but now that the famine has come upon the land it will be almost impossible for them to live in their village. So I had to look about for something for them to do as a sort of famine relief work. We may reckon with a good degree of certainty on having real famine once in 20 years, and a partial famine every eighth or ninth year. This year the scarcity is more general than has been known for a long time. Nearly the whole of India is almost equally affected for though in every part the crops have not equally failed yet the prices will be nearly equally high everywhere, and so high as to make it almost impossible for the common people to buy even if there is grain. The famine is and will be most severe in North Western India where the crops have been cut off for the past three years, and where, it is said, many have already died of starvation. I do not think it will be so bad in Southern India. There has been rain lately in some parts and there is still a chance of having more. We in these parts can hardly hope for more now. And now just what we have to face for the next six or nine months is hard to say. From this time on for a month or two should be harvest time and a very busy season, but now nearly the only work most of the people have is to cut the half green rice straw and sell it for what they can get, leaving their cattle to starve later on. Many are at present living on just this and when it is done they say they must starve. The water supply is nearly as important as the matter of food. It is just the beginning of the dry season when the tanks and wells should be well filled for the coming dry season. But the ponds about here are nearly or quite dry. The large pond near this town is quite dry, and another one has only a little water in it nearly thick with mud and otherwise filthy. In this pond the authorities have dug wells in which there is a small supply of good water, but only caste people are allowed to take it. Our Christians here are not allowed to draw from the wells, but take the filthy water from the bottom of the pond and purify it as best they can. . . . Some men have arrived from a village 40 or 50 miles away asking baptism. A young fellow who once lived in Kimedya and was excluded for bad conduct, has been living in this village for some months past teaching and explaining Christianity until now quite a number profess to believe and some of these have come for baptism. They really

seem to have the root of the matter in them and well rooted too. They are a fine appearing lot six in all. They seem to have been well taught both by Yerracardoo and the Spirit. One of them is the head man of his village. I baptised the newcomers last evening by lantern light. After baptism we had the Lord's Supper. The converts leave this afternoon for their village."

Miss H. H. Wright who has been one of our most efficient missionaries for the last twelve years has completely broken down in health and is ordered home by her physician. She expects to leave India about the middle of March and should arrive in this country before May 1st. We all regret the necessity which deprives the Board of such a faithful worker but there is no alternative and we bow in submission to the Divine will. Our sister has and will receive the heartfelt sympathy of the friends of missions in this time of trial—but the work to which our sister has given herself is the Lord's, and He knows, therefore will we put our trust in Him and go forward.

These are stirring if not thrilling times in India. They are times which will try men's souls. It will be hard for our little groups of missionaries to face the appalling distress which will be all around them for months—(See Mr. Churchill's letter) Starving bodies will have to be fed, and it may be that this is the way God is taking to reach the hearts of those people. Amid this gloom there is a most cheering ray of light in the baptism of those six converts by Bro. Churchill. For us at home it is a time of prayer of great heart searching and of deep inquiry. Oh may this year be a year of the right hand of the Most High both at home and abroad.

Denominational Funds.

Nov 1 to Dec. 31, '96.—Frederickton D. W., \$181.94; Coverdale 1st church (Upper section F. M. \$6.82, Lower section F. M. \$3.28)—\$10.10; Springfield, 1st church, Grande Ligne, \$2.00. December—Moncton B. Y. P. U., (F. M. \$25.00, Grande Ligne, \$25.00)—\$50.00; Springfield, 1st church, F. M., \$2.00; Kars church, As. Union, \$1.00; S. D. Irvine, Ac. Union, \$2.00; Havelock church, collected F. M., \$6.97; Forest Glen church, N. W. M., \$3.50; Sackville church, D. W., \$31.00; Rev. F. C. Wright and wife, H. M., \$5.00; St. Stephen church, B. Y. P. U., H. and F. M., \$18.00; Moncton, 2nd church, F. M., \$8.95; Germain St. church (D. W.), \$119.70; Y. P. S. C. E., F. M., \$25.00)—\$144.70. Total, \$467.16. Before reported, \$471.15. Total to Dec. 31, \$938.31.

P. E. I.—Murray River church, D. W., \$5.00; A Friend, D. W., \$25.00; Bonshaw church, D. W., \$2.00; Maggie A. McNurn, H. and F. M., \$2.00—\$4.00. December—Uigg church, D. W., \$10.80; Summerside church, \$11.65; S. S. 85cets., and B. Y. P. U. \$1.50 (D. W.)—\$14.00; North River, D. W., \$9.00; Charlottetown church, D. W., \$20.07. Total, \$87.87. Before reported, \$31.70. Total to Dec. 31st, \$119.57. Total N. B. and P. R. I. to Dec. 31, '96, \$1037.88.

J. W. MANNING, Treas. Con. N. B. and P. E. I.

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will be paid to that subscriber who sends to this office between January 15 and July 1, 1897, the largest number of new, paid, subscriptions to the MESSENGER AND VISITOR.

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The general conditions, given on our premium lists, apply to all new subscriptions sent to this office.

New subscriptions should be forwarded as soon as received. Keep a list of them and report total number before July 1st.

B. Y. P. (N) For the 9: 1-13. As an in 18. Then event, let t First, wha It was not sal Luke language sion. "W read "Ye (Schaff.) It was n tion comp and a sup ciples aw transfigure the voices and saw M afraid of t men are en even from Second, sike. On voice came sales." S was for ciples. In announced verses, 31 a ment great disciples. they remai them from their faith them, Jesu Father. T believed. lieve but th Third, W teach? (e) the glory of nesses of I divine glor Jesus now "It pleased all fulness "fulness of the bright the express was a brief speculate be as uscler off our sanc tread is hol a glimpse e indicated in He prayed of glory are Christian w pray, may imagination ing—pray and argue, your soul t mercy seat of Heaven y prayed mor (b) This ness of a C whole occu en the faith disciples. (c) It te state of co such as Mo Thus may w as actively man. (d) It t death of Ch cease." It his mind on little is bei much of Hi the world's Christ. (e) It gi of the comi 1: 16, etc., scene a pict set up. His What a glo won't need sit down an

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**B. Y. P. U.**

**B. Y. P. U. PRAYER MEETING TOPIC.**

(Notes by W. C. Vincent.)

For the week beginning Jan. 17.—Mark 9: 1-15. The Transfiguration.

As an introduction, read 2 Peter 1: 16 to 18. Then as we meditate on this sublime event, let us ask ourselves three questions:—First, what was the transfiguration?

It was not a *dream*. The disciples were not asleep, although the English version of Luke seems to imply this. But the original language of Luke conveys no such impression. "When they were awake" should read "Yet having remained awaked." (Schaff.)

It was not a *france*. Any fair interpretation compels us to believe that it was a real and a supernatural occurrence. The disciples saw the change take place—"He was transfigured before them." They heard the voices in conversation on His decease and saw Moses and Elijah. Let us not be afraid of the supernatural in this age when men are endeavoring to eliminate the divine even from religion.

Second, Why did it occur? not for Jesus' sake. On another occasion He said, "This voice came not because of me, but for your sakes." So we must believe of this. It was for the strengthening of the disciples. In the preceding chapter Jesus announced His ill-treatment and death, verses 31 and 32 of ch. 9. This announcement greatly surprised and depressed the disciples. During the intervening six days they remain in gloomy horror. To deliver them from this state and to strengthen their faith for the trial soon to come on them, Jesus obtains this vision from the Father. They now saw what before they believed. Henceforth they no longer believe but they know.

Third, What does this unparalleled event teach? (a) Its primary lesson is concerning the glory of our Lord—"We were eyewitnesses of His Majesty" says Peter. The divine glory which dwelt perpetually in Jesus now shone forth for a little while.

"It pleased the Father that in Him should all fulness dwell." "In Him dwelleth the fulness of the Godhead bodily." He is "the brightness of the Father's glory and the express image of his person." This was a brief display of this inner-glory. To speculate on this unparalleled event would be as useless as darning. Let us rather take off our sandals for the place on which we tread is holy ground. Let us seek to catch a glimpse of His glory. The method is indicated in the narrative. It was while He prayed that the glory came. Visions of glory are only got by praying men. The Christian who can argue better than he can pray, may call your spiritual-ecstasies imagination. But do you keep on praying—pray always, pray more than you talk and argue, and "Heaven will come down your soul to greet and glory crown the mercy seat." Who knows how much of Heaven we might enjoy on earth if we prayed more and better.

(b) This scene teaches also the preciousness of a Christian's faith and peace. This whole occurrence was specially to strengthen the faith and restore the peace of the disciples. Read 1 Peter 1: 6, 7.

(c) It teaches too the reality of a future state of conscious, intelligent existence, such as Moses and Elijah were enjoying. Thus may we picture all the dead in Christ as actively interested in the redemption of man.

(d) It teaches the importance of the death of Christ. "They talked of his decease." It is well for each Unioner to fix his mind on this fact in this day when so little is being made of His blood and so much of His example. The central fact in the world's history is the death of Jesus Christ.

(e) It gives us a revelation of the glory of the coming kingdom of God, read 2 Peter 1: 16, etc., on this. He makes the whole scene a picture of the coming of Christ to set up His glorious kingdom on earth. What a glorious day that will be! We won't need Peter's tabernacles for we shall sit down and remain with Abraham, and

all the prophets in the Kingdom of God from which sorrow and sighing have been banished. But in the meantime Jesus is pointing out to us as He did to Peter that in the valley below are multitudes waiting to be healed and delivered. Let us "Hear Him," the beloved Son, and labor and wait till He come.

"Let the little while between  
In their golden light be seen;  
Let us think how heaven and home  
Lie beyond that, 'till He come."

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Fredericton, N. B.

The Fredericton B. Y. P. U. is doing a good work, we believe, in the Master's name. It is favored with a pastor, who is an enthusiast in Young People's work.

For some years many of our best christian young people were outside the B. Y. P. U. Conscientiousness prevented them from signing so binding a pledge. After much debate this matter was left optional. Soon those who had hitherto been debarred from fellowship flocked in, and our numbers were greatly increased so that now our Union numbers over one hundred active members. We are fortunate, too, in having during the school terms, valuable assistance from the students both of the University and Normal School.

Our prayer meetings are held Tuesday evenings and are generally well attended. A Sacred Literature Class of about sixty members meets every two weeks at the homes of the different members. Here the society has again been favored in obtaining a leader, Mr. H. C. Henderson, a devoted Christian and earnest student of the Word. Great interest is manifested in these lessons, and each night we find a good number gathered together to study God's Word. "We study that we may serve," and so we look for bright prospects as a result of this class.

Our semi-annual election of officers took place at last Tuesday's business meeting. The society certainly made a wise decision in appointing such officers as Mr. H. C. Henderson, pres.; Dr. F. W. Barbour, 1st vice pres.; Mr. F. W. Porter, and vice pres.; Miss Ella Clark, Sec'y-Treas.

CARRIE McNALLY, Retiring Sec'y.

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Charlottetown, P. E. I.

At a business meeting of the Loyalist Society Baptist Church the following were appointed officers for the ensuing half year: Pres., J. K. Ross; vice pres., E. J. Lucas; treas., L. H. Jenkins; organist, Miss A. Stentford, and the following leaders of committees: Devotional, J. P. Gordon; missionary, Mrs. C. W. Corey; visiting, Miss M. E. Davies; literary, Rev. C. W. Corey; social, A. F. Webster; Lookout, R. H. Jenkins. The report of the treasurer showed the finances to be in a healthful condition, and on motion \$100 was voted from the funds of the society towards defraying the church debt.

Monday evening, Dec. 21, 1896, Rev. T. F. Fullerton, of St. James Presbyterian church, delivered a lecture before the Young People's Society. Subject, "The life of Dr. Guthrie." The lecture was interesting, instructive and well delivered.

The literary committee of our society have under consideration a programme to be given in a short time, entitled "An Irish Night," and the social committee will very soon come forth with an up-to-date New Year social. A happy New Year to all Unioners.  
R. H. JENKINS.  
Charlottetown, P. E. I., Jan. 5.

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Waterville, Kings Co., N. S.

To the President of the B. Y. P. U.:

The Baptist Young people of Waterville, met on Dec. 22nd 1896, and organized a B. Y. P. U. with the membership of twenty eight members. The officers elected for the term of six months are as follows:—President, Miss Jessie S. Young; Vice President, Mr. Henry A. Parker; Secretary, Miss Iva D. Anderson; Cor. Secretary, Mr. Ross M. Shaw; Treasurer, Mr. John R. Smith. Yours in the B. Y. P. U. work,  
ROSS M. SHAW, Cor. Sec.

The W. M. A. Societies of Carleton and Victoria Counties met in Quarterly Convention at East Florenceville on Dec. 16th. Five of the thirteen societies were represented by delegates, four sent written reports, four failed to respond at all. The reports were encouraging and denote progress during the quarter. Crusade Day was observed by only three of the societies reported. Four public meetings had been held. It is hoped that when the next quarterly meeting is held all the societies will respond either by delegate or written report, and that we will be able to note an increase in our membership and attendance, and a much greater interest and zeal in our Master's work.

S. M. HORSMAN,  
Co. Sec'y W. M. A. S.

**Notices.**

There will be (D. V.) a special meeting of the Board of Governors of Acadia University, in the library of the College, on Wednesday, the 3rd of February next, at 8 o'clock p. m. By order of the Executive Committee of the Board.  
S. B. KEMPTON, Sec. Board.  
Dartmouth, Jan. 9.

St. John and Kings counties quarterly meeting will convene (D. V.) with the Tabernacle Baptist church, St. John, on Friday, Jan. 29th, at 8 o'clock p. m. The opening sermon will be preached by Rev. Dr. Carey, sub. H. Missions. The quarterly sermon by S. D. Ervine, Rev. Mr. McNeill, alternate. Saturday sessions to be devoted to business, devotional exercises and the discussion of S. S., temperance, etc., Sunday a. m., quarterly sermon p. m., meeting under auspices of the W. M. A. S. of the Tabernacle church. In the evening sermon by some brother attending the meeting. Will all the churches send representatives, also send names to Rev. K. K. Ganong, St. John.  
S. D. Ervine, President.

Jan. 7.  
The Cumberland Co. Conference of Baptist churches will convene with the church at Parraboro on Jan. 26th and 27th, '97. First meeting at 4 o'clock p. m. (about). At our last session there were only a very few present. Hope the pastors and laity

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J. S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

**THE GREAT CHURCH LIGHT**

will make an effort to be present at Parraboro. Appoint your delegates and all attend. Bro. Howe and his church will be glad to see us, and the subjects to be considered will no doubt be helpful to all. The subjects and speakers are as follows: "Short history of Baptists," Rev. Dr. Steele; "The modern faith cures," Rev. E. H. Howe; "Adoption," Rev. C. H. Haverstock; "Denominational education," Rev. W. H. McLeod; "Sketch of Sermon," Rev. J. M. Parker; "Sermon," Rev. J. W. Bancroft; "Sermon," Rev. Mr. Nowlan; Some phases of B. Y. P. U. work," Rev. J. H. McDonald.

J. L. MINER, Sec'y.

**Personal.**

Rev. S. D. Ervine, of Springfield, N. B., gave us a call last week. He reports a fairly prosperous condition of things and plenty of hard work on his extensive field. But Bro. E. is looking as if hard work agreed with him.

Rev. W. V. Higgins was in St. John last week attending a meeting of the Foreign Mission Board. We were pleased to see him looking so well and vigorous. Mrs. Higgins' health also, we are pleased to learn, has improved, but it will require a longer time for her to recover fully from the ill effects of the Indian climate.

Rev. W. E. McIntyre, of Chipman, was in the city last week attending the meetings of the N. B. H. M. Board and F. M. Board. A short time ago, while Mr. M. was absent from home, Mrs. McIntyre and their children narrowly escaped asphyxiation by an escape of gas from a coal stove during the night. We are pleased to learn that they have quite recovered from the ill effects of the accident.

Rev. Austen T. Kempton has accepted the pastorate of the Highland Baptist church of Fitchburg, Mass. This, we understand, is a young and vigorous church, organized in 1891, has now a membership of nearly 200, with a new house of worship just dedicated and a very encouraging outlook. We wish for Bro. Kempton the largest measure of success in his work. We hear that one of our Maritime churches desired to secure his services, but did not seek in time.

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The Home.

How to Remove Ink Stains.

Surely every writer and student that uses much ink will be glad to know a remedy for getting rid of those unsightly black blurs upon our best clothes oftentimes. Then the little folk at school are so unfortunate as to get it on their pretty white aprons and gingham dresses. It is no respecter of persons, and the most careful and dignified pastor upturns a bottle of ink occasionally. But now for the remedy, which is this: If it is linen or gingham, or any kind of white goods, soak it twenty-four hours in sweet milk, then let it dry, and then wash it out in a solution of strong borax water. This will take every particle of ink out. If it is woollen goods or on your carpet, just pack the powdered borax over it, and leave it for quite a while, then brush it off, and if it has not absorbed the ink, put as much more, and keep this up until it's all gone. I cleaned a handsome moquette rug in this way. A young lady accidentally turned a full bottle of ink on it, and I packed the borax on the spot and left it, and renewed it as I tell you, and it removed it, much to my joy. A great many persons never make an attempt to try to get an ink spot off, just supposing it is too hard and uncertain a task; but it is worth trying this way.

A safe, safe way to remove fruit or coffee stains from linen tablecloths and napkins is something of the same process. You take the stain and place a cup under it, and pour boiling borax water over it, or through it, as we call it (the cup catches the water), and keep pouring until every vestige of the stain has disappeared. Then let it dry and, if a very large spot, have a hot iron and press it nicely, but otherwise just pull and smooth it over with your hands. This is a very practical, helpful idea for housekeepers; keeps you from changing your tablecloth so often. You can keep one twice as long by this process. Watch the little stains, and keep them out with this borax boiling water, and you will not have to change, and still have a neat, clean looking tablecloth. The children's clothing should be looked after in the same manner. Before putting in wash, overlook them and pour this boiling water (first having dissolved the borax in it) over the stains of fruit or coffee, and it will remove it every time. The same clothing can be worn time and time again by keeping off the stains.—S. H., in Christian Standard.

Value of Apples.

There is no better aid to digestion, in certain cases, than the cooked apple. It is a recognition of this truth—though doubtless the recognition came before the truth was fully appreciated—which assigns apple sauce as an accompaniment of roast pork, goose and other rich meats, which are apt to make trouble with the digestive powers. The derangements arising from eating too freely of meats of almost any kind, are corrected by the use of any apple regimen, the fruit being used either cooked or raw. Paradoxical as it may sound, the free use of fruit acids, of which the apple is the very best repository, tends to decrease that very common disorder, acidity of the stomach, the chemical action of the related elements changing the acids into alkaline carbonates, which tend to neutralize any acid condition of the system.—Hall's Journal of Health.

A Morning Drink.

A glass of water should always be taken the first thing in the morning. It exercises a twofold advantage. First of all, when sipped slowly, it acts as a stimulator to the excretory organs. Secondly, during sleep a great deal of mucus is secreted by the membrane lining the mouth and other organs of the alimentary canal, and this morning drink removes it. Many a morning headache will be cured if this habit is carefully and systematically carried out.

Model Bedrooms.

The last thirty years have witnessed a wonderful improvement in the manufacture of good-sized, comfortable beds, at least in continental Europe; for the bench-like "bett-stellen" of southern Germany never disgraced the hotels of the English speaking nations. As early as 1685 a French traveller acknowledged the uniform excellence of the British dormitories—"clean rooms, blankets, and solid, enormous bedsteads." The latter adjective really fitted the fact, if it is true that the "great bed of Ware" was twelve feet long by eight broad, with a canopy like a circus tent.

Bed curtains are not only superfluous, but positively ruinous to lung patients, who are thus obliged to breathe the same microbe-laden air over and over again; but broad, duplicate mattresses come under the head of rational luxuries, and are out and out preferable to the woven-wire substitutes. Hammocks on board ships are a lesser evil; but on terra firma sleepers should build their hope of a sound night's rest on the firmest possible foundation, and the war against the cradle superstition should be waged without compromise. A modern educator denounces it as the cause of virulent digestive disorders, and classes it with the paregoric outrage: "Never try to overcome sleeplessness by a resort to cradling and narcotics. The lethargy induced by rocking and cradling is akin to the drowsy torpor of a seasick passenger, and one might as well try to benumb a patient by a whack on the head."

Feather beds have happily gone out of fashion; but few housekeepers have as yet recognized the sanitary advantages of woollen blankets, as compared with heavy padded quilts, that repress the organic exhalations and cause night sweats and troubled dreams. While the body is kept perfectly warm, the breathing of pure cold air is a positive luxury, and the best lugg balm thus far discovered—at least to individuals who have freed their minds from the haunting dread of the night-air superstition; for there is no doubt that vivid illusions are a cause as well as cure diseases.—The family doctor, in the Chautauquan.

The Care of Shoes.

The season of snows is peculiarly trying to shoe leather. After leather has once become damp it will easily stretch out of shape. It is desirable to keep the lining of a shoe entire; when the dampness of the foot reaches the leather it will soon wear out. Therefore, it is a good plan to select a shoe with a lining of superior order.

It is a wise thing to keep two or three pairs of shoes in use, wearing them alternately. They will be thoroughly dried and aired each time before they are worn again. Two pairs of shoes worn alternately will last much longer than two pair each worn by themselves until they are worn out. When shoes or rubber boots are wet inside heat oats or any dry grain in the oven until it is as hot as possible, and fill them. This will soon dry them. The best blacking for fine kid shoes is jet black ink, applied with a sponge. As soon as it dries oil the shoes with mutton tallow or olive oil. This leaves a desirable dull finish.

For Cold.

Flaxseed is one of the best remedies for cold on the lungs. Such a cold should never be neglected, for it may speedily result in some more serious ailment. A hot bath or fomentation by compress should immediately be taken, followed by a cool tepid sponging; the latter will prevent taking more cold. Use flaxseed, either ground or whole, pour over it boiling water, let steep, and drain off the liquor, thin it sufficiently so that it can be used for drink. To every bowlful add the juice of one lemon and sugar to make it palatable. Drink freely of this whenever thirsty, or often if there is little thirst. The result is wonderful.—Lutheran Observer.



The papers are full of deaths from

Heart Failure

Of course

the heart fails to act when a man dies, but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.

Warrant's Safe Cure

A Medicine with 20 Years of Success behind it

will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

For Your Health

Real Fruit Syrups

Strawberry, Raspberry, Lemon, Lime Fruit, Gingerette.

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KING & BARSS,

BARRISTERS, SOLICITORS, NOTARIES, HALIFAX, N. S. EDWIN B. KING, Q. C. WM. L. BARSS, LL. B. Money invested on Real Estate security. Collections made in all parts of Canada.

HOTEL CENTRAL,

WOLFVILLE, N. S. J. W. SELFRIDGE, PROPRIETOR. Situated in the central part of this beautiful town. Repaired and newly refitted with all modern improvements. Guests conveyed to and from Station free of charge. Excellent Livery Stable (owned by W. J. Bacon) in connection. First-class accommodation. Terms very moderate.

Makes Home Happy

The COOK who uses the GROCER who induces his Customers to use

WOODILL'S GERMAN BAKING POWDER.

Sunlight Soap advertisement with decorative border and text: 'Sunlight Soap', 'It is Pure', 'Nothing is added to cheapen it or reduce its quality', 'Books for Wrappers'.

Acadia Seminary, Wolfville, N. S. advertisement: 'MISS ADELAIDE F. TRUE, M. A., Principal. A healthful, Christian Home. COLLEGIATE, MUSIC, AND ART COURSES. Terms moderate. Fall term begins Sept. 2. For Calendar write to Principal or undersigned. A. COHOON, Sec. Ex. Com.'

HORTON ACADEMY, WOLFVILLE, N. S. advertisement: 'THIS well-known School re-opens JAN. 6th, 1897. Its courses of study prepare boys and young men for College, for license to teach, for business and for mechanical pursuits. The ACADEMY HOME, well furnished, provides at moderate cost comfortable residences for the students. Several Teachers reside in the Home, promote quietness and diligence in study, and assist the boys in their work. The MANUAL TRAINING DEPARTMENT, with increased equipment and courses in Carpentry, Wood Turning, Iron Work and Drawing, offers special inducements to those looking toward engineering or mechanics. The SCHOOL OF HORTICULTURE admits Academy Students to all its advantages free of charge. Location beautiful and healthful. Teachers of culture and experience. A family school. Board and Laundry \$2.50 per week. Apply for Calendar to I. B. OAKES, Principal.'

MONT. McDONALD, BARRISTER, ETC. advertisement: 'Princess St. St. John, N. B.'

Printing advertisement: 'BECAUSE you are not located in St. John is no reason why we should not do your PRINTING. We are doing work for people all over the Maritime Provinces. Everybody is pleased with our work. We honestly believe that no other printer can do better for you than we can. We want an order from you—no matter how small—just to get acquainted and let you see what we can do. Address PATERSON & CO. MASONIC TEMPLE, St. John, N. B.'

Adapt Lesson IV THE His nam hath made I. THE 1. PETER had been they became they came ceived the WENT UP platform w of Jerusalem were "Jew been. AT the hour of prayer i Psalm 55: 1 HOUR THE rise, so this the later, for 2. A CE MOYER'S cure this n creptude as to describe i was appare the ankle boi carried t about to ent once cripple even in on peculiarly a neither alim were hardy name; the b by quacks w on physic or LAID DAILY deformed ai mosques and are most vor their fellow TEMPLE W This door o certainty. 3. SERRING no intatio miracle-work Jesus; he as 4. AND P UPON HIM— Lystra (14: faith to be h after his cure (verse 8)—m of his devout usual, is the asteric fea fastens its e sick. Science matter; Art But Christian fastened its e ever since h direction of t ence seeks o Art seeks ou but Christian world, and t LOOK ON US— themselves." muscles are eyes, at lea be well he m an aim" and benefactors. 5. HE GAVE How much g ing heed to C 6. THEN— Peter had lite Christ, and w eat men who portals; but h God! Such Sometimes the men more th hand are silv gives that whi buy. IN THE By a striking i is laid upon o person, quali name of God s and perfection a symbol of hin and divine aut 7. LIFTED H ly that his effo ly that his effo cessful, and s cripple, and " must lift the Christ. His i Luke was a p where this mar been going on this marvelou who has promp

The Sunday School.

BIBLE LESSON.

Adapted from Hurlbut's Notes.

First Quarter.

Lesson IV.—January 24. Acts 3:1-16.

THE LAME MAN HEALED.

GOLDEN TEXT.

His name, through faith in his name, hath made this man strong, Acts 3:16.

I. THE MIRACLE. VERSES 1-11.

1. PETER AND JOHN—These two leaders had been partners in business; together they became disciples of John, together they came to Jesus, and together they received the baptism of the Holy Spirit. WENT UP—'Were going up.' The temple platform was as high as most of the roofs of Jerusalem. THE TEMPLE—The disciples were 'Jews' as much as they had ever been. AT THE HOUR OF PRAYER—'For the hour of prayer.' Three stated seasons of prayer in each day are mentioned in Psalm 55:17, and Dan. 6:10. THE NINTH HOUR—The hours were counted from sunrise, so this was about three o'clock—a little later, for now it was midsummer.

2. A CERTAIN MAN LAME FROM HIS MOTHER'S WOMB—Only a miracle could cure this man. Luke describes his decrepitude as a physician might be expected to describe it. See verse 7. His lameness was apparently owing to a malformation of the ankle bones. WAS CARRIED—Was being carried to the gate as the apostles were about to enter. The lot of such a man, at once crippled and poverty-stricken, would, even in our own times and land, be peculiarly sad; but the ancient East had neither almshouse nor hospitals; there were hardly any physicians worthy the name; the healing art was mainly practiced by quacks who relied more on charms than on physic or surgery for their cures. THEY LAID DAILY—Just as in the East to-day the deformed and poor throng the doors of mosques and churches. Always those who are most worshipful to God are kindest to their fellow-men. THE GATE OF THE TEMPLE WHICH IS CALLED BEAUTIFUL—This door or gate cannot be identified with certainty.

3. SPRING PETER AND JOHN—There is no intimation that he recognizes them as miracle-workers or even as followers of Jesus; he asked help of all within reach. 4. AND PETER, FASTENING HIS EYES UPON HIM—'And doubtless, like Paul at Lystra (14:9), perceiving that he had faith to be healed.' For the man's first act after his cure—'he entered into the temple' (verse 8)—may be taken as an indication of his devout frame of mind. Peter, as usual, is the spokesman. 'It is a characteristic feature of Christianity that it fastens its eyes on the destitute and the sick. Science fastens its eyes on inanimate matter; Art fastens its eyes on beauty. But Christianity, going up to the temple, fastened its eyes on the poor cripple; and ever since her eyes have reverted in the direction of the helpless and forlorn. Science seeks out the secrets of the world; Art seeks out the beauties of the world; but Christianity seeks out the ills of the world, and tries hard to remove them.' LOOK ON US—'God helps those who help themselves.' Nearly all this poor man's muscles are paralyzed; but his mouth and eyes, at least, are active, and if he would be well he must use what he has; 'ask an alms' and 'look' on his miraculous benefactors.

5. HE GAVE HEED—What if he had not? How much grace we lose for want of giving heed to Christ's representatives!

6. THEN—"But." SILVER AND GOLD—Peter had literally forsaken all to follow Christ, and was probably one of the poorest men who that day passed the temple portals; but how rich was he as an heir of God! SUCH AS I HAVE GIVE I THERE—Sometimes the poor can do for their fellow-men more than the rich. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. IN THE NAME OF JESUS CHRIST—By a striking biblical usage great emphasis is laid upon one's name as a symbol of his person, qualities, and powers. Thus the name of God stands for his divine majesty and perfections, and the name of Christ is a symbol of himself, of his Messianic dignity and divine authority.

7. LIFTED HIM—Peter believes thoroughly that his effort to work a cure will be successful, and so lends his confidence to the cripple, and "lifts" him. So the church must lift the sin-stricken world toward Christ. HIS FEET AND ANKLE BONES—Luke was a physician, and tells us just where this man's defect lay. But what has been going on in the cripple's mind during this marvelous minute? The same Spirit who has prompted all that Peter and John

say and do has implanted in him that faith which is the gift of God.

8. ENTERED WITH THEM INTO THE TEMPLE—This, with his PRAISING GOD, showed the religious temper of the man. LEAPING—As Peter took his hand the lame man sprang to his feet. The miracle taught him how to use his limbs. Thus he entered the Court of the Women with Peter and John, WALKING, LEAPING, AND PRAISING GOD.

9. ALL THE PEOPLE SAW HIM—The Jewish authorities admit the abundance of testimony to the reality of this cure. The cripple had been well known.

10. HELD PETER AND JOHN—His first wild ebullition of joy was over; he had "walked" to test his strength, "leaped" in gladness for the first time in his life, and "praised God" with devout heart. Now he turns back to his benefactors and clings to them in simple gratitude. THE PORCH THAT IS CALLED SOLOMON'S—This was an imposing marble colonnade six hundred feet long, extending along the inner face of the eastern wall of the temple.

II. THE SERMON. VERSES 12-16.

12. PETER SAW IN THE excited faces of the gathering people that they were attributing the miracle to the power of the apostles rather than to its proper source. His question is a strong denial. HE ANSWERED—The answer was to the inquiring glances of the crowd. YE MEN OF ISRAEL—The usual form of address, somewhat like our "fellow-citizens." WHY MARVEL YE—As though such an event had never occurred before; since Jesus had wrought many similar miracles in that place (Matt. 21:14). WHY LOOK YE SO EARNESTLY ON US—Every Gospel preacher and teacher should hide themselves behind their Master. OUR OWN POWER—As if the miracle had been wrought by some magical craft. OR HOLINESS—As if their piety was so great as to obtain this miraculous token of the divine favor.

13-15. THE GOD OF ABRAHAM—Peter's aim is to link the Gospel with the former dispensation, and to show that it was no new religion which he was proclaiming, but that which had been theirs from the beginning. HATH GLORIFIED—Peter now shows the contrast between their treatment of Jesus and God's treatment of him. He was "glorified" by being raised from the dead, by passing on the power to work miracles, and by being constituted "Prince and Saviour." HIS SON JESUS—Rather, as in the Revised Version, "his Servant Jesus." DESIRED A MURDERER—Barabbas. They chose the release of the ruffian and the crucifixion of Jesus. KILLED THE PRINCE OF LIFE—The word "Prince" here means not only "ruler," but "originator," "leader," the one who brings us into eternal life. The same word is translated "captain" in Heb. 2:10. GOD HATH RAISED FROM THE DEAD—Exactly contrary to what they had done. The fact that Jesus had been raised from the dead was the great truth upon which the whole Gospel rested. Hence it is asserted in every discourse of the New Testament. WE ARE WITNESSES—Not only Peter and John, but all the twelve. The great work of every Christian is to bear testimony to a risen and living Saviour.

16. HIS NAME—Not that the mere name of Jesus has any magical power, as a charm or spell; but it represents his personality.

Your FOOD

Your Strength—It is if well digested.

If your stomach is not doing its duty, try K. D. C. There is not a person suffering from INDIGESTION that it won't help—that it won't give more life and comfort to. K. D. C. PILLS are splendid for the Liver and Bowels. They cure Constipation taken with K. D. C.

HIGHEST ENDORSEMENT.

Free Sample K. D. C. and K. D. C. Pills if you wish.

K. D. C. Company, Limited, New Glasgow, N.S. and 127 State St., Boston, Mass.

WANTED GOOD, ACTIVE agents in unrepresented districts to sell on commission the leading lines of Farm Machinery, Buggies, Carts, Harness, Sleighs, Robes, etc., etc. Reply stating full particulars to

P. S. MACNUTT & Co., St. John, N. B.

The Armenian prisoners in Constantinople were released Wednesday under the Sultan's proclamation of amnesty.

Your Opportunity . . . . .

WE HAVE MORE

GENTS' NECKTIES

in stock now than we ought to have this time of year, so if you will send us socks, in stamps or P. O. Order, we will select

THREE PRETTY SILK 25 CENT TIES

and mail them to you post paid.

If you are not satisfied with them we will gladly return the money you send us.

When ordering mention whether you want Four-in-hand or Made-up Knots.

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St. John, N. B. Box 79.

A Leading Horseman's Opinion

Few men in Canada are better known, or whose opinion will have greater weight with the horse loving public, than A. L. SLIPP, Nova Scotia's famous trainer and driver.

J. W. MANCHESTER & CO.,

Sus.—Manchester's Tonic Condition Powder and Veterinary Liniment are the best horse medicine I ever used.

A. L. SLIPP.

Mr. Slipp owns and drives horses worth thousands of dollars, and when he uses my medicine wants the best; he was a man I have compared by qualified Veterinarians, not by quacks; YOU WANT THE SAME.

Sold by all Druggists and Country Merchants, or sent post paid on receipt of 25 cents.

J. W. MANCHESTER & CO., St. John, N. B.

BRAINS and Body Economized

Worry and Work Reduced. Half the Labor of Washday is washed away by the use of

E. B. Eddy's Indurated Fibreware Tubs and Pails

They are LIGHT, TIGHT AND DURABLE

WE ARE

In receipt, per steamer "Halifax City," direct from London, of our Fall & Winter SUITINGS, TROUSERINGS & OVERCOATINGS. In weave, coloring and design they are the nicest we have shown. We are also in receipt of our Fall and Winter Fashion Plates and Reports, so it will be no fault of ours if our patrons are not the first to don their fall and winter clothes made from the newest fabrics, and latest cut, gotten up in our best style, which means second to none anywhere. A gentleman who has had clothes made by the best London and New York tailors, says: "The suit you made for me last week is the nicest and easiest fitting I ever had."

C. B. PIDGEON & Co.

49 KING STREET.

Next Door to Royal Hotel.

THE KARN PIANO.

CANNOT BE EXCELLED FOR...

TONE, TOUCH, SINGING QUALITY, DELICACY AND GREAT POWER OF TONE...

HIGHEST EXCELLENCE OF WORKMANSHIP...

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D. W. KARN & CO.

Piano and Organ Manfrs., Woodstock, Ont.

From the Churches.

Churches and individuals contributing to the work of the denomination should send their contributions to the treasurers of denominational funds.

SALISBURY CHURCH.—Since last report I baptized three young men at Steeves Mountain, who have been received into the church.

SOUTH RAWDON, N. S.—Four more were baptized here yesterday. Two deacons were elected, Bros. A. Mariette and R. H. Creed.

TRYON, P. E. I.—I had the pleasure of baptizing Bro. and sister Charley Hughes, Victoria, in the Charlottetown Baptistry Dec. 27th, 1896, into the fellowship of the Tryon church.

BARTON, DIGBY CO., N. S.—We have just passed through a refreshing season in this section of the church. Twelve have been added to the church and others have received impressions which we trust may be lasting and that in the near future the good seed which has been sown may take root.

GRANVILLE CENTRE.—What promises to be a very large work of grace is now in progress at Granville Centre. Many are turning from their sin and seeking Christ. It is expected that large accessions will be made to our ranks here.

In response to an appeal made some weeks ago by Rev. H. G. Mellick, through the columns of the MESSANGER AND VISITOR, the Baptist Sunday schools of St. John have contributed money to purchase a church bell for the use of one of the Indian Mission congregations in Manitoba.

ST. GEORGE.—On Thursday evening last there was held in the Baptist church here, a Mission Band concert conducted by Miss May Russell and Miss Hettie Lavers. Collections \$6.74 Miss Russell and Miss Lavers deserve great credit for the way in which they trained the children.

MILTON, QUERNS CO., N. S.—Since coming to Milton I have had many reasons for encouragement. By many acts of kindness the brethren have greatly aided their pastor during the period of beginnings.

MACTNAQUACK, N. B.—We have nothing very special to report from this place, but there seems to be a deeper interest manifested in all departments of church work. The congregations are large and the prayer meetings very interesting.

ST. STEPHEN.—The church enters upon the year free of debt. A new and happy experience for the Baptists of St. Stephen. They have carried heavy financial burdens since the organization of this church 27 years ago, and it is only by united, self-sacrificing, continuous effort that the present position has been reached.

GRANDE LIGNE MISSION.—We gratefully acknowledge the receipt of a barrel of bedding, collected by Miss Helena M. Blackadar, among the members of the Yarmouth Baptist Churches.

P. E. I. Baptist Conference. P. E. I. Baptist conference met on Monday evening and Tuesday Dec. 28th and 29 1896, with the brethren at Hazel Brook. Monday evening was devoted to an evangelistic service ably led by chairman Corey.

Highest of all in Leavening Strength.—Latest U. S. Gov't Report. On New Year's day the parsonage at Guysboro was the scene of a "Pound Party." Some sixty persons, representing all the denominations, came laden with articles suggestive of peace and good will.

hear indirectly that the Cavendish brethren were anxious to secure a successor to pastor Spurr, and that a number were anxious for their souls. Also that the condition of things at Summerside had wonderfully improved as the result of the faithful labors of pastor Robinson and general missionary Baker.

Alberton and Springfield field was recommended to the H. M. B. for a grant of \$150.00 for current year. Session closed by prayer.

In the afternoon, during the retirement of the Hazel Brook brethren to organize themselves into a church, conference again held a short session. The committee of three appointed at the morning session, reported as follows:

Your committee are of the opinion that our H. M. B. should permit Bro. Baker to remain on the island for at least six months with the understanding that he shall divide his time as may seem best, among the churches most in need of his assistance, and that the churches so aided, shall, as far as possible, meet the expenses connected with his missionary labors.

Acknowledgements.

I wish to acknowledge the kindness of members of the North Range church, who on the evening of Dec 18th gathered at the house of Cyrus McNeill for a social evening.

I wish to express my hearty thanks to the kind people of Dundas and vicinity for the genuine surprise they gave me on Christmas night. Over a hundred persons gathered at the home of Mr. Donald Nicholson on that evening to a birthday party, and after spending a very pleasant evening in feasting, music, etc., Bro. Wm. McLeod stepped forward and in behalf of the whole community presented me with a beautiful fur coat, a foot muff and a purse of money.

I wish to acknowledge through the MESSANGER AND VISITOR the kindness of the people among whom I am located. On the evening of the 29th ult., a number met at the parsonage and after partaking of an excellent tea, provided by the ladies, and spending some time in social intercourse, an impromptu programme consisting of speeches, recitations and music was rendered.

On New Year's day the parsonage at Guysboro was the scene of a "Pound Party." Some sixty persons, representing all the denominations, came laden with articles suggestive of peace and good will, to express their good will to Pastor Gardner and his wife.

Brookfield, N. S., Jan. 7. On New Year's day the parsonage at Guysboro was the scene of a "Pound Party." Some sixty persons, representing all the denominations, came laden with articles suggestive of peace and good will, to express their good will to Pastor Gardner and his wife.



Before Retiring....

take Ayer's Pills, and you will sleep better and wake in better condition for the day's work. Ayer's Cathartic Pills have no equal as a pleasant and effectual remedy for constipation, biliousness, sick headache, and all liver troubles.

THE PILL THAT WILL

total relationship might long continue. In a few words the kind gift was suitably acknowledged by the recipients, and at a late hour the company dispersed for home, after spending a most enjoyable time.

The church and congregation of Sackville had a Xmas tree and tea in the hall Xmas eve for the benefit of the Sunday school. All present had an enjoyable time.

OVERCOATS.....

When you order an Overcoat here there are four things in your favor: I. The Largest Stock kept by any Tailor in the City. II. The largest assortment to choose from.

Royal Baking Powder ABSOLUTELY PURE. Highest of all in Leavening Strength.—Latest U. S. Gov't Report.

January SOLD In order to Agnew's Liver pill eye manufacture sold them at or at a clear cost price. Dr. Agnew's three-fourths this time of doses will be less than in pills. They MANCH... R... 27 and Dry Goods Furnish Trimm... Who MANCHESTER The New Mexican Buy one, hats, coats, Sample Special THE MAR P. O. Ripans Ripans Ripans Ripans THE elicits more none spoken by tonists for They are and we est all the fer covered with DUNDAS K S A I Best

SOLD AT A LOSS.

In order to convince the public that Dr. Agnew's Liver Pills are far superior to any liver pill ever placed on the market...

MANCHESTER, ROBERTSON & ALLISON, 27 and 29 King Street, St. John.

Dry Goods, Millinery, Carpets, House Furnishings, Cloths and Tailors' Trimmings.

Wholesale and Retail. MANCHESTER, ROBERTSON and ALLISON.

The New Mexican Fibre Pocket Brush... Is a Big Success! Buy one, carry it with you, and use it on hats, coats, velvets, bonnets, etc., etc.

Ripans Tabules. Ripans Tabules: at druggists. Ripans Tabules cure dizziness. Ripans Tabules cure headache. Ripans Tabules: gentle cathartic.

THE TARIFF COMMISSION elicits some strange and curious facts, but none more true than the good words spoken by both Free-Traders and Protectionists for MINARD'S LINIMENT.

The Improved KNITTER... WILL knit 15 pairs of socks a day. Will do all knits required in a family, home or factory yarn. SIMPLE KNITTER on the Market.

Sea Foam Floats A Pure White Soap. Made of the Finest Grade of Vegetable Oils. Best For Toilet and Bath. Saint Croix Soap Company, Saint Stephen, N. B.

MARRIAGES.

GUNNING-STEEVES.—At Dec. 30, by Pastor W. Camp, James L. Gunning, of Worcester, Mass., to Jennie M. Steeves, of Hillsboro. THOMPSON-BELMORE.—At the residence of the bride's mother, Dec. 23, by Rev. J. D. Wetmore, George D. Thompson to M. Alice Belmore. All of Dipper Harbor, St. John Co.

PORTER-HARRIS.—At the residence of the bride's mother, Dec. 30, by Rev. D. Spencer, assisted by the groom's father, Rev. W. H. Porter, George D. Porter, M. D., of Winchester, Ont., to Lena, daughter of the late Mr. John Harris, of Brantford, Ont.

CRANDALL-SIMPSON.—At Fredericton, Dec. 30th, 1896, by Rev. J. D. Freeman, Leonard H. Crandall of Chipman, N. B., to Georgie Simpson of Fredericton.

FIELD-HEWITT.—At the residence of the bride's father, Capt. Robert Hewitt, Port Hillford, Guys. Co., N. S., by Rev. R. B. Kinley, W. M. Field, pastor of the Country Harbor Baptist Church, to Lillie Hewitt of Port Hillford.

OLSEN-MCMILLAN.—At Little Sands, P. E. I., Dec. 8th, by Pastor J. E. Tiner, Charles Olsen of Little Sands, to Christine McMillan of Wood Island.

JACKSON-MCLEOD.—At Murray River, P. E. I., Dec. 30th by Pastor J. E. Tiner, Anstin L. Jackson of Murray River to Annie McLeod of Lot 61.

FISH-BURGESS.—On Christmas Eve at the residence of the officiating minister, Scotch Village, Newport, by Pastor Wm. W. Rees, Terrance Fish to Cynthia Burgess, both of Belmont, Hants Co.

OKES-FRANCES.—Dec. 24th 1896, at the home of the bride's parents, by the Rev. David Price, Albert Oakes, Westmoreland, P. E. I., to Bessie, daughter of George Frances, of the same place.

COOK-WARD.—Dec. 29, 1896, by Rev. C. C. Burgess, Ainsley H. Cook, to Martha R. Ward, all of Dorchester, N. B.

BURDEN-COLE.—Jan. 6, by Rev. C. C. Burgess, Nicholas A. Burden to Minnie E. Cole, all of Dorchester, N. B.

GOODWIN-EATON.—At Granville Centre, at the home of the bride's parents, on the 6th inst., by Rev. F. M. Young, Harry A. Goodwin of Granville to Carrie E. Eaton of Granville Centre.

REISER-PETERSON.—In the Lockport Baptist Church Jan. 6, by Rev. Addison F. Brownie, John W. Reiser, of Petite Riviere, and Georgie H. Peterson, of Lockport.

RICHARDSON-ANDERSON.—Married at the residence of the bride's father, W. C. Anderson, Esq., Dec. 30, by Rev. Trueman Bishop, Alfred Richardson, of Little Roher, N. B., and Ethel Anderson, of Waterside, Albert Co., N. B.

DINGER-WILSON.—On the 6th inst. at the residence of the bride's father, by the Rev. J. A. Gordon, M. A., Arthur L. Dinger, conductor on the electric railway of this city, and Jennie Mildred Wilson, daughter of Capt. Jacob Wilson of Main St., St. John.

MACKEY-JONES.—At Boundary Creek, West Co., N. B., Dec. 23rd, by Rev. M. Addison, Robert MacKay, of N. S., to Effie C. Jones, of Boundary Creek.

WILSON-STEEVES.—At Steeves Mountain, West Co., N. B., Dec. 23rd, by Rev. M. Addison, Alfred B. Wilson, of Steeves Mountain, to Lala Steeves, of Birch Ridge, Kent Co.

WALSH-PECK.—At Hopewell Cape, N. B., Dec. 31st, by Rev. I. B. Colwell, Frank Walsh, of Moncton, to Lottie E. Peck, of Hopewell Cape, A. Co.

WALKER-NORMAN.—At the residence of Mr. Andrew McDonald, Hantsport, Dec. 29, '96, by Rev. D. E. Hatt, Bessie Norman to Neil Walker, both of Lawrence town, Annapolis County, N. S.

MCCNEIL-NEWSOM.—At the residence of Mr. and Mrs. Benjamin Newsom, Kingston, P. E. I., on Dec. 15th, by the Rev. M. C. Higgins, Donald McNeil, of St. Catharines, to Melvina Newsom, Kingston.

SZEG-MEYER.—At the residence of the officiating clergyman, Dec. 24, by Rev. C. W. Williams, George Szag, late principal of the violin department, Colorado college, Colorado Springs, to Elsie Meyer, pianist, late of Berlin, Germany, and now of Colorado Springs.

DEATHS.

HOLLY.—At Isaac's Harbor, Dec. 18, 1896 James Holly aged 81 years.

PECK.—At Surrey, Dec. 14, Lewis, eldest son of John L. and Minnie Peck, aged 5 years and 6 months.

MOORING.—At Acadia Mines, Dec. 31st, 1896, Robert, son of William and Charlotte Mooring, aged seven years.

SANDERSON.—Suddenly at Walton Road Dec. 25th, Albert Norman aged 5 months, son of Henry Sanderson.

BROWN.—At Scotch Village, Newport, Dec. 23rd in the 94th year of her age Tryphena Brown relict of the late Benjamin Brown formerly of Windsor, Hants.

SILVER.—At Isaac's Harbor, Dec. 22nd, Beatrice Silver aged 27 years, daughter of Charles and Henrietta Silver. Our young sister has been a patient sufferer for nearly two years. She died peacefully trusting in Jesus.

SANFORD.—At Upper Burlington, Hants Co., Jan. 4th, Elisha Sanford in the 77th year of his age. Bro. Sanford was for many years a consistent member of the Newport Baptist church. His funeral was largely attended, and the services conducted by his pastor.

LYONS.—At Lower Ludlow, Dec. 28, of consumption, Jeremiah Lyons, in the 29th year of his age. Our dear brother leaves a sorrowing wife, 3 small children, a mother, brother and sisters to mourn. His end was peace.

TAYLOR.—At Jacksonville N. B., on the 22 inst., after a brief illness, Stephen Taylor, aged 72 years, leaving a widow and four children. Deceased was a member of the Lower Woodstock Baptist church, and at one time was a prominent worker in the Sunday school of his native county.

HAY.—At Fredericton, on Sunday, Dec. 20, 1896, George H. Hay, aged 86 years and 10 months, leaving a widow in the 88th year of her age. Our deceased brother was for many years a member of the German Street church, and at the formation of Brussels Street church he became a member, continuing there until the great fire of 1877, in which he was burned out, losing all, after which he removed to Fredericton, joining the church and remaining in its fellowship until his death. He was well known in Fredericton, where he found many kind friends to assist him in his declining years. Our brother was of Loyalist descent, his mother, Sarah Harding, being but 5 years old when her father and family landed in St. John in May, 1783, he being the last survivor of his father's family. He has gone to enjoy the rest prepared for those that love the Lord Jesus Christ.

MORSE.—At Wolfville, on the 31st of December, 1896, Mr. Jas. S. Morse, deacon of the Wolfville church. Bro. Morse was born at Nictaux in the year 1821. He was graduated from Acadia, with the class of 1846. For forty-seven years he has been a resident of Wolfville, doing business here. He did not make an open confession of

For \$6.00. EXPOSED FRAME FANCY COVERING. Others from \$3.75 to \$11.00. F. A. JONES, 16 and 18 King Street.

Christ until devoted life, but since that time he has been a devoted member of the church and for most of the time an honored deacon. In the community also as magistrate, and as a man of public spirit he has occupied a prominent place. The friends of the college, who have attended the anniversaries, will remember Mr. Morse as the Marshall for many years of the procession. No man in church or community was more respected and beloved. Of the strictest integrity in his business relations, manly and out-spoken in the expression of opinion, enthusiastically devoted to any cause he espoused, the friend and helper of other's difficulties, affectionate and genial in the home circle, and the circle of friends, he was a man to be greatly missed and to be held in affectionate memory for many days to come.

CROCKER.—At Freeport, N. S., on Dec. 26th, Mrs. Phoebe Crocker in the 90th year of her age, was suddenly called from this life to partake of "the rest that remaineth for the people of God." Mrs. Crocker was wife of the late Capt. Jas. Crocker of Freeport, and daughter of the late Benjamin and Esther Easton of Middleton, R. I. Leaving her home and friends in early married life, she came with her husband to this part of Nova Scotia where she resided till the brittle thread of life was snapped and her spirit was free to soar "up higher." Our sister's life showed special evidences of the Christian graces. Her quiet, peaceful and patient disposition together with the great love and sympathy manifested for children, endeared her to the entire community. As teacher in the day school and Sabbath school she will long be remembered. Being left a widow, while young, Mrs. Crocker by her own patient industry, reared a family of five children, four of whom, Capt. Arthur Crocker of N.Y., Mrs. Thomas Churchill, also of N. Y., Mrs. Wm. Turner of Yarmouth, N.S., and Mrs. James Perry of Freeport, survive her. May the Lord bless, comfort and direct these children as well as the grandchildren and friends of the deceased, in all the ways of truth and righteousness.

This office is indebted for calendars to E. M. Sipprell, of the "Ontario Mutual Life"; the Intercolonial Railway; Whitaker & Co.; N. W. Ayer & Son of Philadelphia; Geo. A. McDonald, of the Book Room. Will each of these please accept thanks.

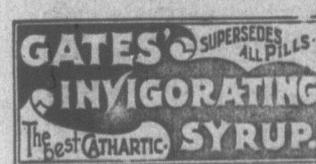
USE SURPRISE SOAP. Best for Wash Day. For quick and easy work. For cleanest, sweetest and whitest clothes. Surprise is best. Best for Every Day. For every use about the house Surprise works best and cheapest. See for yourself.

# Liver Ills

Like biliousness, dyspepsia, headache, constipation, sour stomach, indigestion are promptly cured by Hood's Pills. They do their work

# Hood's Pills

easily and thoroughly. Best after dinner pills. 25 cents. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pill to take with Hood's Sarsaparilla.



## Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1895. Messrs. C. GATES & Co., Middletown, N. S. This is to certify that, while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month; friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of Lagrippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. I continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement.

Yours very sincerely, HENRY ARCHIBALD. Sold Everywhere at 50 Cts. per Bottle.

## Notice of Sale.

To PATRICK MCCARTEN, formerly of the Parish of Gagetown, in the County of Queens and Province of New Brunswick, Farmer, and to the heirs, executors, administrators or assigns of GEORGE MCCARTEN, deceased, formerly the wife of the said Patrick McCarten, and all others whom it may concern:—

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the ninth day of June, A. D. 1876, and made between said Patrick McCarten and Grace his wife of the one part, and one Sarah Gallagher, of Boston, in the State of Massachusetts, Splinter, of the other part, registered in the Queens County Records in Book II, No. 2, pages 446, 447 and 447, which said Indenture of Mortgage has been duly assigned to me, the undersigned, George Palmer, by Indenture dated the twentieth day of July, A. D. 1877, and registered in the said Queens County Records in Book I, No. 2, pages 430 and 431, there will, for the purpose of satisfying the money secured by the said Indenture of Mortgage, default having been made in the payment thereof, be sold at Public Auction, at Phoenix Square, in the City of Fredericton, in the County of York and Province of New Brunswick, on Saturday, the sixth day of February next, at twelve o'clock noon, the lands and premises mentioned and described in the said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land and premises, situate, lying and being in the Parish of Gagetown, in the County of Queens and Province of New Brunswick, bounded and described as follows: Commencing at a boundary on the Southerly angle of Lot letter B, now occupied by Owen McCoskie, on the west side of the Otanabog Road and running to a stake put up by Murray of Carr, and the fence made by Cameron and Howl in a westerly direction until it comes to the rear line of said lot; thence North with it stakes the North line of Cameron Road, so called the Road above mentioned thence along said road in a Northeasterly direction to the place of beginning, containing two hundred acres more or less" together with all and singular the buildings and improvements thereon.

Dated the sixth day of October, A. D. 1896. HAY BLOCH COY., GEORGE PALMER, Solicitor, Assignee of Mortgage.

## PIPE ORGANS. A. MARGESON,

Importer and Dealer in PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present: one of two manuals and 20 stops, built in U. S.; one of two manuals and 20 stops, and one of one manual and six stops. Mr. Margeson is Agent for Maritime Provinces, for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (Road) at very low prices. Factory—Mill Brook, Waterrooms—Webster St., Kenilville, N. S.

## News Summary.

**UNITED STATES.**  
Dr. Elmer E. Barr, a negro of Chicago, has been appointed to a place on the Cook county medical staff.

Joel Chandier Harris says that his "Uncle Remus" is a composite of three or four old negroes whom he knew as a boy, and that his "Brer Rabbit" stories are for the most part plantation tales.

While the United States in five years had 7,229 strikes, there were 4,526 in Great Britain and Ireland during the same period; 1,866 in France; 1,075 in Italy in fifteen years and 205 in two years in Austria-Hungary.

The Commercial Bank of Eau Claire, Wis., with a capital of \$30,000, has suspended. The American National Bank of Denver, Col., which suspended on April 21, 1896, has been permitted to re-open its doors for business.

A woman was summoned by a neighbor in Long Island City for being a common scold. The judge was loath to hold her, but while hesitating she put in a few words on her own behalf. He immediately committed her.

The total shipment of apples from American ports to Europe during 1896 and the first two days of this year were 2,156,334 barrels, including 699,496 from Montreal and 204,095 from Halifax. The total for the preceding year was 527,524.

Sumter, S. S., was aroused on Thursday over the report that Simon Cooper (colored) had killed old Mr. Ben Wilson, his son Wesley and Mrs. Wesley Wilson, white people, also two negroes, a man and girl, near Lynchburg. Negroes are scouring every foot of ground between Mannville and Sumter for the murderer. Cooper went to Lynchburg.

It has been discovered at Boston that Jesse Pomeroy, the boy fiend and murderer, nearly succeeded in digging through the prison walls in an attempt to escape. He has been confined in the state prison for the last twenty-two years, having been sentenced when fifteen. He has always been closely watched, as he is considered the most dangerous prisoner in the institution.

Judge Murphy of St. Louis refused to allow a policeman to testify in his court, saying: "There hasn't been a policeman in St. Louis for ten years who has seen anything."

The eight of Mrs. Mary A. Livermore, the well known lecturer, writer and reformer, is so impaired that she reads very little, and hardly takes up the newspapers at all.

The wife of a California millionaire has taken five little girls to rear as her own children, believing it to be her bounden duty to open her home to those in need of a mother's care.

Edison has now an operation in New Jersey mills for extracting iron from the boulders of that State and is producing 5,000 tons daily by the use of magnetism. The investment is fully \$2,000,000, the stock is all paid up and the profits average 15 per cent.

Miss Emma Spreckels, daughter of Claus Spreckels, the great sugar king of San Francisco, was secretly married at San Jose, Cal., a few days ago to Thomas Watson, a broker, an Englishman, and a widower. Watson is fifty years of age; the bride is much younger. Watson has been intimate with the family for some time.

In the Senate on Wednesday the Senate joint resolution requesting the government of Great Britain to pardon Mrs. Florence E. Maybrick as an act of magnanimity, reported adversely last session, was taken from the calendar and indefinitely postponed. The House passed, 130 to 105, a bill to keep sample newspapers, copies and serial novel publications out of the mails as second class matter.

A mortgage was filed at New York on Wednesday the consideration involved being \$20,000,000. A mortgage is given the Farmers' Loan and Trust Co. by the Commercial Cable Co., pledging all the telegraph properties, rights, privileges and franchises, including those of the Postal Telegraph Co. The mortgage is given to secure an issue of five hundred four per cent. gold bonds and debenture stocks, which aggregate the sum of the shortage.

**BRITISH AND FOREIGN.**  
Hereafter the island of Juan Fernandez, South America, will be known as Robinson Crusoe's Island. It has been decided to give it that name.

It is reported the Irish constabulary will be reduced by 2,000 men, which will result in a saving to Ireland of £20,000 annually.

Returns issued by the Board of Trade for December, 1896, show an increase of £6,540,000 in imports, and an increase of £1,111,000 in exports during that month compared with December, 1895.

Belgian steamer Belgique, Bayonne for Antwerp, foundered off the coast of Brittany France. Three of the crew were saved. It is feared the remainder of the ship's company, fifteen in number, were lost.

Prince Dimitri Khilkoy, a Russian nobleman, has followed the advice of Count Tolstoi and divided his estates among the peasants, reserving but seven acres for his own cultivation.

The Transvaal government has completed its bill against the British government, demanding indemnity for the Jameson raid, and is about to forward it to London. The amount of the Boer claims is under £2,000,000.

The Liberal peers will meet on Jan. 18th for the purpose of electing a leader of the party in the House of Lords in succession to Earl of Rosebery, who recently resigned the position of leader of the Liberal party.

Sir Henry Irving is not making satisfactory progress, and several months may elapse before he recovers sufficiently to reappear on the stage. Ellen Terry has had several operations for her eyes. Her friends thought, when she left England, that the gifted actress would not return to the stage, but it is reported that she is rapidly recovering on the Riviera.

## A Cheering Truth!

Thousands Prove the Statement

Paine's Celery Compound Makes People Feel Young Again.

A CURED MAN SAYS—"I FEEL JUST AS BRIGHT AS A BOY."

The Right Medicine for Every Ailing Man and Woman.

All the combined powers of earth cannot stem the tide of truth that sweeps over this Canada of ours in regard to the curing and life-giving virtues of Paine's Celery Compound. Thousands of the best people back up the sensible, plain and unvarnished statements about Paine's Celery Compound published from time to time. The cured thousands send such convincing letters of testimony that the most hardened skeptics are forced to admit that they are founded on the rock of truth and honesty.

The following letter from Mr. A. R. McGruer, Dixon's Corners, Ont., assures you, though your case may be desperate and death very nigh, though doctors fail and other medicines prove unavailing for your relief, that Paine's Celery Compound will do more for you than you can justly realize or hope for.

Mr. McGruer says: "Some time ago my condition of health was alarming and I suffered very much. I was laid up three days out of every week; and I often said to my friends that it would be better, if it was the Lord's will, that I should be called away. Three of the best doctors attended me, but could not relieve me in any way. It was then I was advised to use Paine's Celery Compound, which brought relief at once. After using this great remedy I find myself a new man, and feel just as bright as boy of eighteen years. I think it is the greatest medicine in the world, and would strongly recommend it to all who suffer.

## ODOROMA... FOR THE TEETH

WHEN you buy a Tooth Powder you might as well have the BEST for your money, and the MOST for your money. You get both when purchasing ODOROMA. Its fragrant qualities sweeten the breath; its antiseptic properties preserve the teeth. The use of ODOROMA prevents suffering and lessens dentists' bills. Try it. 25 cents at all druggists.

The Aroma Chemical Co. TORONTO, ONT.

Of all the nerve-tonics—bromos, celerics or nervines—your doctor will tell you that the Hypophosphites are best understood. So thoroughly related is the nervous system to disease that some physicians prescribe Hypophosphites alone in the early stages of Consumption. Scott's Emulsion is Cod-liver Oil, emulsified, with the Hypophosphites, happily blended. The result of its use is greater strength and activity of the brain, the spinal cord and the nerves.

Let us send you a book all about it. Sent free. SCOTT & BOWNE, Belleville, Ont.



Good Words From Old Students.

... \* \* \* The Mathematical Training alone I consider to be worth more than the cost of the whole course—E. B. JONES, Head Book-keeper for Messrs. Manchester, Robertson & Allison.

NOW is the time to enter. Time lost Christmas week is made up to the students. Send for our New Catalogue, containing terms, course of study, etc.; also for circulars of the Isaac Pitman shorthand.

S. KERR & SON. ODDFELLOWS' HALL.

## WHISTON & FRAZEE'S,

The Largest, Oldest and Best Equipped Commercial College in Nova Scotia. A Diploma from this College gives the best chance for a new situation. More applications are received by the College for first-class positions than can be filled. Book-keeping, Arithmetic, Penmanship, Letter-writing, Spelling, Punctuation, shorthand, Typewriting, Banking, Office-work, etc., taught by a full staff of experienced specialists. Time lost by students during Xmas holidays is made up to them. Students can join the College at any time. Send for catalogue to S. E. WHISTON, PRINCIPAL, 95 Barrington St., Halifax, N. S.

## Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct., 1896, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	1.00
Express for Halifax	15.15
Express for Sussex	16.35
Express for Quebec and Montreal	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 20.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex	8.30
Express from Montreal and Quebec (Monday excepted)	15.30
Express from Moncton (Daily)	15.35
Express from Halifax	16.00
Express from Halifax, Pictou and Campbellton	18.20
Accommodation from Moncton	24.30

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Levi are lighted by electricity.

All trains are run by Eastern Standard Time. D. POTTINGER, General Manager.

Railway Office, Moncton, N. S. 8th October, 1896.

In Favour... We have a soil on which ing with medi complete, and of clover was tember another first, covered tion areas what shou strongly in is er said: "Pl magnificent o us." The la once began. to the evene, completely tween the furro a neighbor's used, and as r be counted as The followi the piece, and by 3/4 feet, a smoothing h and a second corn had rec inches. Did n hill was neede not as much s some of your which was ma horse-hoe, whi or to many of ed to take its tively dispense The crop wa and, notwiths corn leaves w I measured up The present y 7 by 8 feet, and tween the hopl ets very harve try Gentlemen

The T... Housekeepr fairs seldom w the same gratit the rain after i of the rain is i ing of the wett the purity of th all nature. Ru angel of the sea special place o blessings of th months after it it causes are ma thinks only of porches to be a round of duties oldest proverb the snow bring a happy harves "Under the wat bread," says the proved this cor yields in bloom of the snow." A the same reaso Plant life awak from a long, un snow. During periods succeed tation is sure to Nature rebelt tenuous work w pose upon them expect to gain their periods of pect to do satisf The result will perhaps at the co anced work. It pressed upon y nothing gained t examinations gained by work need rest. The They cannot be b can the reason of

The Farm.

In Favor of Green Manuring.

We have a five-acre field of light sandy soil on which I sowed wheat in 1894, seeding with medium red clover. My catch was complete, and the next season a fine crop of clover was harvested. The last of September another crop, nearly equal to the first, covered the ground, when the question arose between my employers as to what should be done with it. One was strongly in favor of harvesting, but the other said: "Plough it under, and see the magnificent crop of corn it will make for us." The latter ruled, and ploughing at once began. A heavy chain was attached to the eavier, which flattened the clover so completely that none could be seen between the furrows after ploughing—not like a neighbor's field, where no weight was used, and as many fringes of clover could be counted as there were furrows.

The following spring a disc harrow fitted the piece, and corn was planted, in rows 3 by 3 1/2 feet, May 10. Soon after that date a smoothing harrow was brought into use, and a second harrowing given when the corn had reached a height of about four inches. Did nothing more until a slight hill was needed (I say "needed," as I am not as much in favor of level culture as some of your contributors seem to be), which was made with an old-time Lyman horse-hoe, which, by-the-way, is far superior to many of the implements since invented to take its place. Hand-hoeing was entirely dispensed with.

The crop was harvested September 15, and, notwithstanding a season so dry that corn leaves were rolled much of the time, I measured up 749 1/2 baskets.

The present year we set this field to hops, 7 by 8 feet, and planted one hill of corn between the hop hills each way, and 541 baskets were harvested.—C. W. Ellis, in Country Gentleman.

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The Treasures of the Snow.

Housekeepers and practical people of affairs seldom welcome the first snow with the same gratitude with which they receive the rain after a long drouth. The blessing of the rain is immediately seen in the lifting of the wetted verdure of the earth, in the purity of the air and the refreshment of all nature. Ruskin calls rain "the great angel of the sea—the messenger sent to a special place on a special errand." The blessings of the snow are not felt for many months after it falls, while the discomforts it causes are many. The weary housewife thinks only of the paths to be made, the porches to be swept and all the ceaseless round of duties that it brings. Yet all the oldest proverbs tell us of the treasures that the snow brings, in increased vegetation and a happy harvest in the seasons to come. "Under the water, dearth; under the snow, bread," says the old adage, and science has proved this correct. The wealth the earth yields in bloom and fruit are the "treasures of the snow." A short winter is dreaded for the same reason that an open winter is. Plant life awakes vigorous and refreshed from a long, unbroken slumber under the snow. During those seasons when warm periods succeed frosts a sickly, weak vegetation is sure to follow.

Nature rebels against the tireless, continuous work which some individuals impose upon themselves. Those students who expect to gain by repeatedly sacrificing their periods of rest and vacation cannot expect to do satisfactory work in the end. The result will be a little brilliant effort, perhaps at the cost of sound and well-balanced work. It cannot be too often impressed upon young people that there is nothing gained by spurts of brilliant work at examinations and on special occasions gained by work when the body and brain need rest. The laws of life are inflexible. They cannot be broken by man or beast, nor can the season of the growth of the grass or

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

Advertisement for W. H. Johnson & Co. featuring a decorative border with two figures. Text: "People of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON & Co. Company, Limited, 157 Granville Street, Corner Buckingham Halifax."

BAPTIST BOOK AND TRACT SOCIETY

120 GRANVILLE ST. HALIFAX, N. S.

1897

WE wish to thank all our patrons for past favors, and assure them that will continue to do our best on all occasions. We wish you one and all a

VERY HAPPY NEW YEAR

P. S.—For the encouragement of all we wish to say that our Christmas sales are the largest in our history. Thanks! THANKS!! THANKS!

Yours very truly,

GEO. A. McDONALD,

Secretary-Treasurer Baptist Book Room.



Invented in 1810 by the late Dr. A. Johnson Family Physician. Its extraordinary worth, merit, excellence have satisfied every body for nearly a century. It is marvelous how many different complaints and diseases it will cure. Johnson's Anodyne Liniment

It is used and recommended by many physicians everywhere. It is the best, the oldest, the original. It is unlike any other. It is superior to all others. It is not merely a Liniment, it is the Universal Household Remedy. For Internal as well as External Use.

STRICTLY For FAMILY Use. It prevents and cures asthma, bronchitis, colds, coughs, croup, catarrh, colic, cramps, chills, dyspeptic pains, diphtheria, gout, hacking, hoarseness, headache, hooping cough, influenza, neuralgia, rheumatism, sciatica, sore lips, sore throat or lungs, la grippe, chest pains, bowel pains and kidney pains. It is the sovereign cure for bites, burns, bruises, cuts, chaps, cracks, chilblains, lame back, lame side, mumps, ringworm, stings, scalds, strains, sprains, soreness, stiffness and swellings. The Doctor's Signature and directions are on every bottle. If you can't get it send to us. Price 35 cents; six 25.00. Sold by Druggists. Pamphlet free. L. S. JOHNSON & Co., 22 Custom House St., Boston, Mass., Sole Proprietors.

At a meeting of the Supreme Council, held in Calcutta on Thursday, Sir John Woodburn stated that India had been saved from the greatest calamity of the century by rains which had so opportunely fallen in November and December which had checked the widespread drought. Further rains last week, he said, greatly benefited a large area of grains sown, an addition to the food supply was expected in April. Nevertheless the situation was still grave. Nearly 750,000 persons were receiving relief. The government was freely contributing money and men to distribute it. The Earl of Elgin, Viceroy of India, endorsed Sir John Woodburn's statement, and added the relief funds were ample.

the humblest flower that blooms be altered without a penalty being exacted.

Let the pale student who burns the midnight oil and draws on all his seasons of rest for study take this lesson from nature to his heart.—N. Y. Tribune.

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Which to Make, Butter or Cheese.

While the receipts of fresh butter continue so large, and with the burden of held goods larger than for any previous year, the outlook for increased prices is not good. We may expect a low average for the whole winter season. That we must find an outlet for our goods of the better class we believe is one of the necessities for securing even fair prices for the next six months. With these conditions prevailing in the butter market, the thoughts of many of our factory men have turned to the question as to whether it would not be more profitable to divert a large portion of the milk to the production of cheese.

The conditions in the cheese market are exactly the opposite. Supplies of cheese in storage and of fresh made goods are light—lighter than usual. And the demand, both for home consumption and export trade, is active. Prices have advanced, until at the present time the parity between the manufacturer of cheese and butter is entirely in favor of cheese. With filled cheese largely eliminated from the markets in the South, the chances for continued good prices for good cheese are much greater, it would seem to us, than for higher prices for butter. Many of the factories are not situated, of course, so as to make cheese, but many of them are, and it would seem to be the part of wisdom and good business for all factory men who are so situated as to make either full cream cheese or part skims to devote a large portion of their milk to production of both of these grades of cheese.—Elgin Dairy Report.

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To Make the Farm Pay.

At the Bloomingburg (Ohio) Farmers' Institute, Mr. John Larimer, in the course of an address said:

One of the greatest hindrances to profitable farming is a desire to go too fast at first and to purchase things we could get along without.

The obliging agents tell you that you need not trouble about the money; your note will do just as well; but you will find that you must pay big interest for the privilege of being in debt, and you are always at a disadvantage to your creditor.

Have the money ready to pay, and you can then make your half of the bargain. Take good care of your farm and your stock, and they will furnish the money for necessary outlays.

I will just say to young men who expect to make farming their occupation, that they may expect hard work and plenty of it, and will not need to join any baseball nine for exercise; but if they take care of their health and habits it will not hurt them, for I have tried it for over sixty years and am to-day a well-preserved man. I can truly say that with the blessing of our Heavenly Father upon the labors of myself and family I have made farming pay, and what I have done others can do.

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A Very Popular Calendar.

Few people in these busy days are willing to live without a calendar to mark the passing of time. This fact, no doubt, accounts for the calendars of all kinds, colors, shapes and sizes which flood the mails at this season. Among them all the one that best suits us is that issued by N. W. AYER & SON, the "Keeping Everlastingly At It" Newspaper Advertising Agents of Philadelphia. We have just received our new copy and are fixed for 1897. It is not difficult to see why this calendar is so great a favorite. The figures on it are large enough to be read across a room; its handsome appearance makes it worthy of a place in the best furnished office or library, while it is business-like all the way through. The publishers state that the demand for this calendar has always exceeded the supply. This lead them years ago to place upon it a nominal price—25 cents, on receipt of which it is sent, postpaid and securely packed, to any address.

**You don't know**

where you got that cold. Do you know where you can get the cure for it? Every drug store keeps Ayer's Cherry Pectoral. It cures coughs and colds.

**The New Brunswick Baptist Annual for 1896**

Is a neat pamphlet of 85 pages printed by G. W. Day's Son, St. John. It is issued in connection with the N. B. Baptist Convention. In addition to the constitution, by-laws and the minutes of the last annual meeting of the Convention, held at Springfield, Sept. 12-15, the Annual contains reports on Denominational Literature, Sabbath Schools, systematic benevolence and the report of the H. M. Board of New Brunswick, statistical report of Home Mission fields, treasurer's report, report of constitution of the Baptist Annuity Association for N. B., report of committee on obituaries, etc., also general statistics of the three Associations of the Province, and a summary of statistics. We gather from the letter that the total membership of the Baptist churches of N. B. is 18,265. Baptisms in the last Associational year, 1,021; non-resident members, 3,681; contributions to Home Missions, \$1,648.49; to Foreign Missions, \$1,353.94; Northwest Missions, \$224.77; Grande Ligne, \$488.06; W. M. A. Society, \$2,495.78; other objects, \$1,615.48; total benevolence, \$7,826.52. There is also given a list of ordained ministers and licentiates in the province; remarks on the state of the Denomination, the officers and constitution of the N. B. S. S. convention and considerable other information of a denominational character, which adds to the value of the annual as a book of reference.

**Literary Notices.**

McMillan's almanac for 1897 is received, and besides the calendars and Astronomical tables essential to almanacs contains a large amount of information on various matters, civil, ecclesiastical, educational, judicial, marine, political, postal &c. &c. which makes it a very useful and almost indispensable book of reference to have at hand.

The initial number of the quarterly publication entitled: The American Journal of Theology, issued from the press of the University of Chicago has appeared. Its table of contents is exceedingly attractive to readers interested in Theological and Biblical subjects embracing: Theological Agnosticism, by Rev. A. B. Bruce D. D. of Edinburgh, Bernhard Weiss and the New Testament, by Dr. C. R. Gregory of Leipzig. The Scope of Theology and its place in the University by Dr. C. A. Briggs of Union Seminary. Life and Letters of F. J. A. Hort, by Dr. Sanday of Oxford. Recent Tendencies in Theological Thought by Dr. A. H. Strong of Rochester, and a number of articles of perhaps equal interest. Among its announced contributions the Journal of Theology includes a very large number of the most distinguished theological and biblical scholars of the day, both conservatives and those of a more "liberal" tendency. It has about 280 pages, paper and mechanical work are of the best; price \$3.00 per year, single copies 75 cents.

THE LIFE AND TIMES OF SIR LEONARD TILLEY BY MR. JAMES HANNAY is a book which we shall have pleasure in noticing more at length in a subsequent issue. It must suffice here to say that the book, the subject of which is one of much interest, is characterized by Mr. Hannay's felicity of style, and recognized ability as a historian. It is a book which every young Canadian should read, and one with which every New Brunswicker, who wishes to be intelligent as to the political history of his province, ought to make himself acquainted.

THE MESSENGER AND VISITOR is indebted to Rhodes, Curry & Company, of Amherst, for a handsome calendar for 1897.

The Pope Manufacturing Company of Hartford, Conn. has issued a wheelman's calendar for 1897 of the same attractive character as those sent out by them in previous years.

It is to be hoped that the inquiry now proceeding in reference to the wrecking of the steamship Warwick will make plain the cause of that strange disaster. It is so wide a channel and so well defined by light houses and the entrance to the Bay of Fundy, and on a clear night too, it would seem impossible that, with ordinary careful handling, a vessel could so miss her course as the Warwick did. It would appear that the only thing that could save those in charge of the ship from the severest censure would be to show that one or more of the lights at the entrance of the Bay were not burning on the night in question. It seems most Providential that all the men on board the Warwick, some thirty or forty in number, were saved.

**WORK SPOILED.**

**Did Not Get the Right Kind.**

Why labor in vain? Why do you try to dye cotton or mixed goods with common dyes that the makers prepared for wool goods?

Well, you are not altogether to blame; the dealer who sold you the dye, and who told you it was good for either cotton or wool, is the one who is directly responsible for your loss and failure. He sold you worthless dyes because they gave him a large return of profit.

If you had bought the Diamond Dyes made specially for Cotton and Mixed Goods your work would have been well and truly done. These special cotton colors of the Diamond Dyes are the latest discoveries of the best chemists of the world and are far superior to all other dyes for the coloring of cotton goods.

Fast Diamond Dyes for Cotton are quite fast to light, and if you use them your carpets and rugs will be as bright after years of wear as the most expensive carpets you can buy. For dyeing Cotton or Mixed Goods, ask for Fast Diamond Dyes for Cotton; take no others.

St. Martins schools are closed because of measles.

The Kings County Alms House will be built on the Lyons farm at Apohaqui.

In the Macdonald, Man., election trial counsel for Nat. Boyd, Conservative, admitted wrongful acts by agents.

The New Brunswick Red Granite Works at Calais were considerably damaged by fire Thursday. Loss \$4,000.

Nova Scotia fishermen have found a sunken wreck twenty miles from Halifax, supposed to be brigantine Brazil, lost several years ago with all on board.

Speaker's warrants have been issued for the election in North Ontario, South Brant and East Simcoe. The three elections are to be held simultaneously, probably in the first week in February.

(Notice this to-day. This ad. may not appear again.)

**\$100 FREE IN GOLD!**

Who can form the greatest number of words from the letters in ENDEAVORS? You can make twenty or more words, we feel sure, and if you do you will receive a good reward. Use no letter unless found in the word. Use no language except English. Use any dictionary. Pronouns, nouns, verbs, adverbs, prefixes, suffixes, adjectives, proper nouns, plurals allowed. Anything that is a legitimate word. Work it out in this manner: Endeavors, en, end, ends, near, nod, nods, dear, deer, ear, ears, and, or, ore, oar, oars, etc. Use these words in your list. The publisher of WOMAN'S WORLD AND JENNIES MILLER MONTHLY will pay \$50.00 in gold to the person able to make the largest list of words from the letters in the word ENDEAVORS; \$10.00 for the second; \$5.00 for the third; \$5.00 for the fourth, and \$3.00 each for the thirty next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome woman's magazine, thirty-six pages, one hundred and forty-four long columns, finely illustrated, and all original matter, long and short stories by the best authors; price \$1.00 per year. It is necessary for you, to enter the contest, to send 12 two-cent stamps for a three months' trial subscription with your list of words, and every person sending the 12 cents and a list of twenty words or more is guaranteed an extra present, by return mail (in addition to the magazine), of a 176-page book, "Beyond Recall," by Adeline Berenshaw—over 100 love romances. Satisfaction guaranteed in every case or money refunded. Lists should be sent at once, and not later than March 15. The names and addresses of successful contestants will be printed in April issue, published in March. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Make your list now. Address J. H. FLUMMER, Publisher, 224-4 Temple Court Building, Dept. M. C., N. Y. City.

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**BABY'S OWN SOAP**



**DELICATE, FRAGRANT AND CLEANSING.**

REFUSE SUBSTITUTES.

A young miner, Peter McDougall, aged 19, was accidentally killed in the Victoria coal mines, Cape Breton, Wednesday.

The Seaman's Mission Society debt has been reduced to \$200. During December seven sailors professed conversion. The most generous contributor during the month was Mr. W. W. Turnbull, who gave \$25.

The Laurier demonstration in Quebec Thursday evening was an enthusiastic affair. Five snowshoe clubs, in costume, with bands, escorted the Premier to the drill shed, where he delivered an eloquent speech, largely in defence of his settlement of the Manitoba school question.

Rev. George Thornloe, D. D., was consecrated at Quebec on Wednesday as Bishop of Algoma in succession to Rev. Dr. Sullivan. The sermon was preached by Rev. Dr. Sullivan and the ceremony of consecration performed by the Lord Bishop of Montreal. The ceremonies were very impressive. Among the many clergy present were the Lord Bishops of Montreal, Nova Scotia, Ottawa and Fredericton.

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